LITERARY AND CRITICAL

REMARKS,

ON SUNDRY EMINENT

DIVINES AND PHILOSOPHERS,

OF THE

LAST AND PRESENT AGE.

PARTICULARLY

SIR WALTER RALEIGH	DR. BLAIR
CUDWORTH	DR. GREGORY
HOBBES	BISHOP PORTEUS
LOCKE	DR. JOHNSON
NEWTON	BISHOP HURD
BOLINBROKE	MRS. M. GRAHAM
SHAFTSBURY	DR. PRIESTLEY,
BISHOP BUTLER	&c. &c.

COMBINING

OBSERVATIONS ON RELIGION & GOVERNMENT,

THE FRENCH REVOLUTION, &c.

WITH

AN APPENDIX,

CONTAINING

A SHORT DISSERTATION

ON THE

EXISTENCE, NATURE, AND EXTENT

OF THE

PROPHETIC POWERS IN THE HUMAN MIND,

WITH

Examples of several eminent Prophesies, of what is now acting, and soon to be fulfilled upon the great Theatre of Europe.

PARTICULARLY THOSE OF

Bishop Newton, Baron Swedenbourg, Daniel Defoe, Dr. Priestley, Dr. Goldsmith, Dr. Smollet, &c. &c.

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INTRODUCTORY PREFACE.

"PLATO," says a French writer, "was the first that rectified the opinion of the immortality of the soul, which Socrates learnt of Pythagoras, Pythagoras of the Egyptians, and the Egyptians of the Hebrews, by the means of Abraham whilst he sojourned in Egypt." And the same writer says, that Pythagoras apprehended the unity of God.

The modern champions of Socinianism; or, as they term their faith; of Unitarianism; plume themselves in affirming, that the Trinity is Platonic and Pagan. But what then? Why, the assumption turns against themselves. Because Heathens were right, must we go wrong? for is it not supposable, that the Pagans inherited the notion from tradition, perhaps revealed, as did the Christians from them? It is remarkable, that Julian the apostate represents Esculapius as a God incarnate, and as extending a salutary influence, somewhat like that of the Holy Spirit, throughout the earth. It was the opinion of Plato and others, that souls wandered in different bodies three thousand years, and that the soul consists of three component bodies. So some may imagine, that the Heathen fables, of gods residing on earth, might have some kind of foundation. And a presumption for this way of thinking is the improbability and almost impossibility of the entrance of some prevalent notions into the minds of men, without revelation, but which revelation

may have afterwards been corrupted with wild ſophiſtications and error, as the doctrine of the Trinity into polytheiſm, deifications, demigods, and the like; till it at length reſembled a garment patched till none of the original remained. And thus all ſuperſtitions may perhaps be deduced from perverſions of the Bible obtaining more and more. Truth was before error, and not error before truth. That things now preſent before our eyes are traceable up to the Bible, ſeemed evident to Sir Walter Raleigh; and the reader will find many curious things in Hody's *Reſurrection*, tending to confirm the connections of Scripture, fable, and hiſtory. Among other things, Sir Walter makes it clear that the Jews believed the tranſmigration of ſouls as they did a reſurrection; proofs of wandering correſpondences that may one day unite in conviction. In regard to the *trium* eſſence of the ſpiritual Godhead, it ſeems not neceſſarily, however, connected with the inveſtment of one of the perſons with human nature.

Many Theologiſts, among a variety of illations that the Triunity was inculcated in the Old Teſtament as well as in the New, aver that the word *Jehovah*, like *Elohim*, grammatically contained a complex meaning, and that the Jews had ſome extraordinary idea of its import; inſomuch, that whilſt they reprobated Jeſus Chriſt, they, agitated with frenzy, gave out that he ſtole the name of *Jehovah* out of their temple, with which as a charm he worked miracles. Among many paſſages in the Old Teſtament, a Theologiſt cites the eighteenth chapter of Geneſis, certainly a very remarkable one, in proof of the Trinity; which, daſhed as it ſeems with extravagance, may, perhaps, be conſtrued into an attribution of ſomewhat more than human to the offspring of Sarah.

In

In the firſt verſe it is ſaid that the Lord appeared unto Abraham; in the ſecond, that Abraham lifted up his eyes and looked, and lo, three men ſtood by him. Now it cannot be denied that this preſence of three perſons might in ſome way, according to the unſearchable profundity of myſtery, ſignify the three-fold nature of the Deity; and their at length eating like real men, may be conſtrued into a ſymbol of the incarnation. As to any modern local idea annexed to a calf, imparting an air of burleſque to this account; it ſhould be conſidered that ages of ſimplicity had little notions of ridicule. He alſo endeavours to explain the deſcription of the Cherubim in Ezekiel into the Trinity in Unity. In chap. i, v. 10, "the firſt animal," ſays he, "is the bull; the ſe-"cond, the lion and the man united, they being both on "the ſame ſide, and it not being mentioned, that the "bull and eagle were thus ſituated;" and by the way it is obſervable, that theſe ſymbolic animals are very noble in nature: "theſe," ſays he, "are the ſymbol of Jeſus "Chriſt's inveſtiture with human nature." In chap. x, v. 14, "The Cherub," ſays he, "is the Unity, and the "man, lion, and eagle, the Trinity;" only there is a tranſpoſition, the man being mentioned firſt. "And all "this," ſays he, "was in a manner, adopted by the Pa-"gans, and the viſions were intended to recall the forgotten "ſymbol of Jehovah, termed, the *faces of Jehovah*, depo-"ſited in the Ark of the Temple." All this, however, may, it muſt be confeſſed, be, by thoſe who chuſe ſo to do, taken by a different handle, and be termed a device monſtrous, as well as fanciful and arbitrary. This Theologiſt alſo deduces the oaths of the Heathen Gods, from the *Elohim's* covenant with mankind; and in regard to ſacri-

fices, ſays, that "*Berith* became from importing to cut "and ſlay, to ſignify a covenant."

So we read of Apollo's tripod, Neptune's triple trident, Hecate, &c. as alſo by a Pagan inverſion it might be, that as God ſends victuals but the devil cooks, the idea was carried to the Cerberus of Hell. "For this," ſays he, "was "originally derived from true revelation, as were oracular "reſponſes, from thoſe given by Jehovah from the ark, and "by images afterwards." I might have noticed that we find a triform ſavage idol in Hurd's Hiſtory of all Religions. This theologiſt, who was a Frenchman, alſo endeavours to account ſymbolically, from its involved formation, for the deification of the onion by the Egyptians, a people who, how ſeemingly abſurd however, were famed for wiſdom, ſurely not without ſome ſhadow of reaſon, and, according to Cudworth, believed in the one true God. With exception of the inverſe, extravagant, and ſhocking doctrine of divine atonement, it is, indeed, difficult to elude the apprehenſion of ſome divine Trinity, otherwiſe than by alledging that there was ſuch a traditional origin, the creature of ſome grand notable fable. The convulſion of nature at the crucifixion was indeed great: but, alas! what was it? what would have been in compariſon, the deſtruction of the whole earth? Conſidering the divers glimpſes, and vague hints ſcattered in the Scriptures; I would aſk rigid dogmatiſts, whether it may not have been the divine intention to exerciſe men's faith by partial and uncertain revelation, in great matters, whilſt miſchievous ſpirits may take delight in puzzling and perplexing us as we play tricks with children, in ſmaller. We may, however, be convinced and ſatisfied, that a ſincere and pious mind, whether

whether our judgments in things above our underſtanding are right or wrong, will be ſufficient for ſalvation. Singleneſs of heart is all that God requires of man; as ſimplicity of creed is in the main the beſt, and moſt conducive to the being of religion.

But this theologiſt mentioned has ſurely a ſtrange fancy, that the Garden of Eden was an orrery, as others have ſuppoſed Noah's ark to have been in the ſhape of a man.—Theſe are his terms: "Wherefore, as it was neceſſary that "he [Adam] ſhould ſpeedily be inſtructed; I think Moſes "has intimated to us that he was, in telling us that God "was pleaſed to plant a garden for him, which he was to "cultivate and keep. Among the ancients, gardens and "planted groves were ſacred, and places of worſhip: and "it was but a poor employment for the chief of the creation "to cultivate a garden, whilſt the earth, not being yet "curſed, nor man doomed to hard labour, might produce "ſpontaneouſly fruits fit for him, eſpecially the trees being "of God's own planting: for the words tranſlated to *till* "and to *keep*, alſo properly ſignify to *worſhip* and *obſerve*; "and taking in a great many other circumſtances, too "numerous to be here recited, it may be concluded that "this garden was planted and dreſſed to ſhew the ſituations, motions, and actions of the heavenly bodies, and "the powers in this ſyſtem, picture-ways or hieroglyphically, for man's comprehending and remembering more "certainly the poſitions, motions, and influences of the "heavenly bodies, and the actions of fire, light, and air, "or ſpirit in circulation; ſeveral of thoſe bodies, or of "the effects flowing from their motions or ſituations, "and from the circulation of light and air, might be re-

" preſented by trees of different forms, or growths; and a cir-
" culation might by itſelf be preſented by ſome of thoſe
" trees, or, perhaps, by the waters in Eden, which by
" the four rivers were plentifully furniſhed."

Now this ancient and remarkable origin, whence the gardening taſte of ſhaping trees artificially might be ſuppoſed to be deduced, ſeems a very arbitrary imagination; but, perhaps, not more fanciful than a worthy archbiſhop's ingenious reſearch, that Eve's temptation was not by a ſerpent facetiouſly called an adder; but metonymically, by a flying angel, the name of the ſpecies, which was in Hebrew, the ſame with that of a ſerpent; and that the devil, who is ſaid ſometimes to aſſume the appearance of an angel of light, inveſted himſelf with this animal.

But, however the matter is underſtood, the compariſon of Adam and Eve, in their genuine ſtate and nature before their fall, is, in my opinion a juſt one; as whenever I behold a prattling infant, I ſilently addreſs it thus:—*What a pity is it, that thou who now ſmileſt and playeſt ſo innocently and prettily, muſt become a knave! That, the pupil of faſhion, thou muſt become proud and ungrateful, and efface from thy mind good-nature and rectitude, and the ſenſe of right and wrong: and that after thou haſt taken on thyſelf the vow of thy ſponſors, to renounce the world, thou muſt devote thyſelf entirely to it! That particularly thou muſt turn off all thy acquaintances of inferior condition, and court ſuch as will ſhun, deſpiſe, and laugh at thee! That ſhouldſt thou inadvertently recognize an humble ſchool-fellow or the like, thou muſt run away from him as if he had the plague, eſpecially ſhould any great perſon be in ſight! That, ſtifling every feeling and affection of nature, thou muſt become the creature of folly, and live on the phantom of pride!*

That

That thou muſt ſhun the friend of thy boſom, even her whoſe milk thou haſt ſucked, and thoſe who were nouriſhed in the ſame womb, ſhould the capricious wheel of fortune ſet thee high! That thou muſt ſtrut and look big, and learn to turn up thy noſe; and whilſt thou art wrapped in ignorance, and trembleſt at a breath of wind, be uneaſy at even the thought of thy Maker's being greater than thyſelf, and hate thoſe who harbour ſuch an idea; till in due time thou ſtumbleſt into the grave, and becomeſt the food of worms.

It falls aptly within my preſent intention of deducing Trinitarian ſurmiſes from antiquity, to cite ſome paſſages from Sir Walter Raleigh's Hiſtory concerning Hermes Triſmegiſtus, generally thought to have been a heathen, and father of Egyptian learning, and to have preceded Moſes; though ſome have apprehended, that poſſibly Moſes and he were the ſame; as ſome, for inſtance Cudworth, conjecture that Moſes and Moſchus of Phenicia were the ſame perſon, and the ſame with Jeſus Chriſt; which laſt ſuppoſition is Pythagorean and extravagant.

Triſmegiſtus was termed the *finder out of hidden things*, ſays Raleigh; who adds, "What this man was, is known "to God. Envie and aged time hath partly worne out the "certaine knowledge of him: of whom, whoſoever he "were, Lactantius writeth in this ſort: *Hic ſcripſit libros, "et quidem multos, ad cognitionem divinarum rerum perti- "nentes, in quibus Majeſtatem ſummi et ſingularis dei aſ- "ſerit, iiſdem nominibus appellat quibus nos, Deum et Pa- "trem.*"—"*Hee hath written many books belonging to, or "expreſſing the knowledge of divine things, in which hee "affirmeth the Majeſtie of the Moſt High and One God,*

" *calling him by the ſame names of God and Father as wee* " *do.*" It may be obſerved, that *Deus*, alſo, like *Jehovah* and *Elohim*, is a ſingular-plural noun, and may be rendered *Godhead*. Lactantius, proceeds Raleigh,—" feareth not " to number him among the Sybils and Prophets. And " ſo contrary are theſe his acknowledgements to thoſe " idolatrous fictions of the Ægyptians and Græcians; as " for myſelf, I am perſuaded that whatſoever is found in " him contraty thereunto (to thoſe acknowledgments) was " by corruption inſerted *. For thus much himſelf con- " feſſeth:—*Deus omnium Dominus, et Pater, fons et vita,* " *potentia et lux, et mens et ſpiritus; et omnia in ipſo, et ſub* " *ipſo ſunt. Verbum enim ex ejus eſſe prodiens perfectiſſimum* " *exiſtens, et generator et opifex, &c.*"—" *God, the Lord* " *and Father of all things, the fountaine, and life, and* " *power, and light, and minde, and ſpirit: and all things* " *are in him and under him. For his word out of* " *himſelf proceeding, moſt perfect, and generative, and opera-* " *tive, falling upon fruitfull nature, made it alſo fruitfull* " *and producing.*"—" *And he was therefore* (ſaith Suidas) " *called Ter Maximus, i. e. Triſmegiſtus, Quia de Trinitate* " *loquutus eſt: in Trinitate unum eſſe Deum aſſerens;*" " *Be-* " *cauſe hee ſpake of the Trinitie, affirming that there is one God* " *in Trinity.*" " *Hic ruinam* (ſaith Ficinus) *prævidit priſ-* " *cæ religionis, hic ortum novæ fiddei, hic adventum Chriſti,* " *hic futurum judicium, reſurrectionum ſæculi, beatorum glo-* " *riam, ſupplicia peccatorum.*"—" *He foreſaw the ruine of* " *the olde religion and the birth of the new faith, and of the* " *coming of Chriſt, the future judgment, the reſurrection, the*

* But Cudworth conſiders the Egyptian idolatries themſelves as the emblems of true theology.

" *glory*

" *glory of the bleſſed, and the torment or affliction of the wicked* " *and damned.*" Here we may obſerve, that the expreſſion, *his word out of himſelf proceeding*, is ambiguouſly confounded with the idea of the Holy Ghoſt. " To this," continues Raleigh, " I will onely add his two laſt Speeches, reported " by Calcidius, the Platoniſt, and by Volteran out of Sui- " das," which Sir Walter thus tranſlates :—" *Hitherto,* " *O ſonne, being driven from my country, I have lived a* " *ſtranger and baniſhed man: but now I am reparing home-* " *ward againe in ſafety. And when I ſhall, after a few days,* " *or in a ſhort time, being looſed from theſe bonds of fleſh and* " *bloud, depart from you, ſee that you do not bewail me as* " *a man dead, for I do but return to that beſt and bleſſed* " *citie, to which all her citizens, by the condition of death,* " *ſhall repaire. Therein is the onely God, the moſt high and* " *chiefe Prince, who filleth or feedeth his citizens with a* " *ſweetneſſe more than marvellous; in regard whereof, this* " *being, which others call a life, is rather to be accounted* " *a death than a life.*" Here the expreſſion, *regredior, return*, may be noted as inferring the metempſychoſis, unleſs it were underſtood in a higher ſenſe. " The other, and " that which ſeemeth to bee his laſt prayer," continues Sir Walter, " is thus converted by others, agreeing in " ſenſe, but not words, with Suidas: *O coelum, magni Dei* " *ſapiens opus, teque, O vox patris quam ille primam emiſit,* " *quando univerſum conſtituit mundum, adjuro per unigeni-* " *tum ejus verbum, et ſpiritum cuncta comprehendentem, miſe-* " *remini mei.*"—" *I adjure thee, O heaven, thou wiſe work* " *of the great God, and thee, O voice of the Father, which* " *he firſt uttered, when he framed the whole world, by* " *his only begotten word, and ſpirit, comprehending all things,* " *have mercy upon me.*" — " But," adds Sir Walter,

" Suidas

" Suidas hath his invocation in theſe words :—*Obteſtor te* " *cœlum, magni Dei ſapiens opus obteſtor te vocem Patris,* " *quam locuutus eſt primum, cum omnem mundum firmavit;* " *obteſtor te per unigenitum Sermonem omnia continentem,* " *propitius, propitius eſto.*"—" *I beſeech thee, O heaven,* " *wiſe work of the great God, I beſeech thee, O voice of the* " *Father, which hee ſpake firſt when he eſtabliſhed all the* " *world, I beſeech thee by the only begotten Word, containing* " *all things, be favourable, be favourable.*" Of theſe two laſt citations, it ſeems not clear whether they inculcate the real or allegorical perſonification of the *Logos*, which, by the way, does not ſeem well rendered by *Sermo*, and might be, agreeably to the laſt citation, conſtrued into God's creative *fiat*, a ſenſe ſomewhat new. The cited ejaculations aſcribed to Triſmegiſtus are pious and ſublime.

It may be ſaid of Sir Walter Raleigh, that his learning was more profound than his ſenſe, he being not a little ſubject to ſuperſtition, and even devoted to magic and aſtrology, ſo as almoſt to ſpeak ſeriouſly of the prop of the earth, though it does not appear that he conceived it to be Atlas, an ox, or an elephant: and ſo ignorant does he ſeem to have been of Aſtronomy, as not to have known that after the ſun's, properly the earth's, ſtanding ſtill in Gilgal, the ſame impetus was neceſſary to ſet it in motion again as at its firſt creation; and even to give as a reaſon why the garden of Eden could not be in the moon, that the moon is too near the ſun to be habitable. But whatever was his ſkill in natural philoſophy or metaphyſics, he was a moſt learned and valuable hiſtorian, excellently acquainted, as appears from his other works, with the human heart, and its ſprings of action. But the reader muſt regret

gret his rigid orthodoxy, that held him to the literal text of Scripture as if the pens of the writers were always actually guided mechanically by the Holy Ghoſt, and cauſed him to deem it entirely free from corruption and ſophiſtication, though he did not deem the tranſlaters infallible. By ſuch cloſe adherence to the letter, and attribution of every action and conduct, good or bad, worthy or baſe, and every event, ſucceſsful or unſucceſsful, happy or unfortunate, to eſpecial particular Providence; he rendered his work a kind of medley of hiſtory and cant, and diveſts mankind of free-agency, and the Jewiſh leaders of all fault, though devaſtations and tortures, treacheries and aſſaſſinations are celebrated in their hiſtories; by which impartiality of the Jewiſh hiſtory, it is, however, aſcertained, and one part of the Scripture confirmed by another. On the contrary, the ſtyle of Lord Bolingbroke, who deſpiſes and abhors the Jews and every thing belonging to them, and it muſt be confeſſed that bad at all times has been the beſt portion of human kind; is a preſumptuous reverſe of Sir Walter's.—It is an unhappy thing that men of genius ſhould be prone to extremes, and that ſo great a man as Sir Walter Raleigh, forbore all incurſions of ſpeculation, and glided over difficulties leſt he ſhould have failed in attempting to penetrate them; and that ſacred truths, or any truths ſhould ſuffer for want of liberal diſcuſſion: for certainly where truth lies at the bottom, there is no danger in digging. But thus does he ſhun reſearch into the true nature of the trees of paradiſe; of the temptation of Eve; enquiry into the means whereby ſix hundred thouſand Iſraelites came out armed from Egyptian bondage, &c. &c. And what ſeems more extraordinary, how Abraham overthrew the Canaanites, and reſcued Lot from the Aſſyrians, without, as it ſeems, any

armed

armed force whatever, it appearing that he went into Canaan as a pilgrim; Sir Walter rejecting the ſtory of Joſephus concerning King Abraham and Queen Sarah. Indeed I cannot make head or tail of this account of Sir Walter, exhibited in the ſecond book of the firſt part of his hiſtory, chap. i. nor does it well appear from him how the Iſraelites became ſlaves in Egypt. But beſides ſome pious fables by him adopted; there is alſo, I think, a prodigious difficulty in regard to Noah's flood: that in the ſpace of ſixteen or ſeventeen centuries that paſſed before that event, in the courſe of which he is of opinion that moſt of the world was inhabited, there ſhould not have been a ſhip or a canoe throughout it ſufficient to preſerve any one perſon except thoſe in the ark; though in his diſcourſe on ſhipping, he gives it as his opinion, that there were ſhips before the flood, tranſporting veſſels at leaſt, whereby the world was amply, he thinks, peopled. As to the fountains of the deep being broken up, whatever is to be underſtood by it, though it ſeems very probable that it was by the effect of a comet, Sir Walter himſelf uſing the expreſſion of "*the waters being drawn out*," though he knew nothing of the Newtonian philoſophy;—there is no reaſon to think but that ſhips, had there been then any exiſting, would have abided the flood. That there were ſhips then in being, can indeed hardly be doubted; if, as is affirmed, Semiramis in leſs than four centuries after the flood had both armies and gallies in great numbers. Moreover, Sir Walter ſuppoſes that there was a calm during it; though it is reaſonable to believe, on his own hypotheſis, that it was accompanied with dreadful conflicts of the elements, that the ark was providentially preſerved, and that it was built acording to ſome model then exiſting, and hardly by eight perſons,

four

four men and four women: how animals of all kinds were obtained for it, is another queſtion. Again, is it likely that Noah ſhould preſerve in it all kinds of vermine, when there was ſo fair an opportunity of permitting them to be deſtroyed? unleſs, indeed, he ſuppoſed all of them to be of ſome uſe or other, or rather that he ſtrictly obeyed the divine injunctions. About ſuch-like queſtions, Sir Walter ſeems to have thought it imprudent to ſtickle; and vain indeed ſome of them may be.

I could not but notice the weakneſs and precarioufneſs of the ties of conſanguinity, particularly remarkable in the averſion of the very deſcendants of Abraham, to whom the promiſe was made, to the ſettlement of their brother Iſraelites in Canaan, and their diſpoſition to thwart the divine intentions in their own favour. But they were bewitched with idolatry: and of thoſe who are aſtoniſhed that rational creatures ſhould chuſe to worſhip even repreſentatively ſenſeleſs inanimate objects, the wonder may be abated, by ſuppoſing that the charms of idolatry conſiſted in luſtful myſteries blended therewith, which probably have been the cement of all impious and abſurd rites, eſpecially among the knowing ones; and, indeed, whilſt the prieſts are knaves, the laity may be ſuppoſed fools. As to the treacheries and cruelties towards the Canaanites, &c. it ſeems ſome mitigation of the exerciſe of them, that they worſhipped the devil. But not to tarry too long on the threſhold, I ſhall add only a quotation or two from Cudworth.

That learned and great man, a freer writer than Raleigh, abounds with excellent philoſophy and theology; from

from whoſe *Intellectual Syſtem of the Univerſe*, it will appear that the antient Phenician and Grecian philoſophers, the latter of whom were of a very ingenious and metaphyſical turn, deſcried the idea of a Divine Trinity, as well as of an only *Godhead* and true Theology, amidſt the chaos of ſymbolical mythology of their philoſophers, and fables of their poets. This author, who was a zealous, but not rigid Trinitarian, cites innumerable paſſages from the ancient pagans, and ſome from the Hebrews, to demonſtrate that they, in fact, believed in one true God, and indeed, that all religions have an *agreeing diſcord:* and aſſerts, that Plato derived his notion of a Trinity from Parmenides, or perhaps Pythagoras, and that it was probably deduced from high tradition; that it is faintly ſignified in the Old Teſtament, gradually more and more clearly. That the reader may form a judgment how ſatisfactorily he explains the myſtery: I will tranſcribe a paragraph, (p. 559.) following one in which he endeavours to ſhew, what the Chriſtian Trinity is not, and another in which he endeavours to ſhew what it is; this which I quote, being deſigned to reconcile it to apprehenſion: "Again in the laſt place we add, that theſe Three "Hypoſtaſes or Perſons, are truly and really One God.— "Not only becauſe they have all eſſentially one and the "ſame will according to Origen's words—*We worſhip* "*the Father of Truth, and the Son the truth itſelf, being* "*two things as to Hypoſtaſis; but one in agreement, conſent,* "*and ſameneſs of will: and alſo becauſe they are phyſically* "*(if we may ſo ſpeak) One alſo; and have a mutual Inex-* "*iſtence and Permeation of one another; according to that of* "*our Saviour Chriſt, I am in the Father, and the Father in* "*Me, and the Father that dwelleth in me, he doeth the* "*work.*"

" *work.*" He then, (p. 560.) writes thus: " We ſhall " conclude here with confidence, that the Chriſtian Tri- " nity, though there be very much of myſtery in it, yet is " there nothing at all of plain contradiction to the un- " doubted principles of human reaſon, that is of impoſ- " ſibility, to be found therein, as the atheiſts would pretend, " who cry down all for non-ſenſe and abſolute impoſſibi- " lity, which their dull ſtupidity cannot reach to, or their " infatuated minds eaſily comprehend, and therefore, even " the Deity itſelf. And it were to be wiſhed, that ſome " Religioniſts and Trinitarians did not here ſymbolize too " much with them, in affecting to repreſent the myſtery of " the Chriſtian Trinity, as a thing directly contradictious " to all human reaſon and underſtanding; and that, per- " haps out of deſign to make men ſurrender up themſelves " and conſciences, in a blind and implicit faith, wholly to " their guidance; as alſo to debauch their underſtand- " ings by this means, to the ſwallowing down other " opinions of theirs, plainly repugnant to human faculties. " As who ſhould ſay, he that believes the Trinity (as we, " as all muſt do, if we will be Chriſtians) ſhould boggle at " nothing in religion ever after, or ſcrupulouſly chew or " examine any thing: as if there could be nothing more " contradictious or impoſſible to human underſtanding " propounded, than this Article of the Chriſtian Faith." This is an excellent obſervation; and perhaps it would be well were the *ſimple unity* alone of the Deity inculcated, religion itſelf being of vaſtly greater importance than relative doctrines, which give a handle to polemic infidels to puzzle and perplex it with abſurdities and ſcepticiſm; and to fools and wits to burleſque and explode it, and plume them-

themſelves on the enjoyment of fame in an everlaſting grave.

Of myſelf, I ſhall ſay a very few words indeed; juſt to ſignify my wiſhes that my ſincerity may be deemed the teſt of the merit of my labours.

REMARKS

ON

BISHOP BUTLER'S SERMONS.

SERMON I.

UPON HUMAN NATURE.

For as we have many members in one body, and all members have not the ſame office: ſo we being many, are one body in Chriſt, and every one members one of another. Rom. xii. 4, 5.

NOTE on Hobbes, page 7. It may as well be ſaid that benevolence is all in all, becauſe there is an appearance of it in the world, as that the love of power is ſo, becauſe there is an appearance thereof in the world. As to the diſtinction between benevolent and ſelfiſh intereſtedneſs, it is, whether a perſon has his eye turned inwardly to his ſole private advantage, or

blends the intereſt of thoſe near to him therewith, or, in a wider ſphere, extends it to others, and to mankind in general. Again, there is a worthy, and an unworthy ſelf-love: worthy, for inſtance, when, as our author obſerves, we prize the eſteem of the world, or rather of good men, for eſteem-ſake; or, on the other hand, when we care little about a worthy eſteem, when unattended with private advantage. As to Hobbes, he but quibbles on *ſelfiſhneſs*, as ſome have on *ſameneſs*. At the end of this note, to "This is virtue and religion," may be added, *that for which, it being our own merit, we are praiſe-worthy*.

Page 19. "There is no ſuch thing," &c. That is, unleſs injuſtice and cruelty are ſometimes done merely through wantonneſs and caprice. As to the note on emulation and envy, I grant that their views are the ſame, but their practices different and inverſe: emulation being generally commendable, but envy always odious and criminal, nay, damnable when malevolent to goodneſs, as tending to impede any improve-

provement of human nature; accordingly it was drawn by the ancients in the moſt horrid colours.

SERMONS II. III.

UPON HUMAN NATURE.

For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe having not the law, are a law to themſelves. Rom. ii. 14.

THIS text is by our author, Hurd, and others, juſtly deemed favourable to the doctrine of *innate ideas*. See Remarks on Locke's Denial of Innate Ideas," &c.

SERMON V:

ON COMPASSION.

Rejoice with them that do rejoice, and weep with them that weep.

PAGE 89. " However our appetites, paſſions, ſenſes, no way imply diſeaſe," &c. Though human deficiency makes af-

fections neceſſary, yet, according to our author, affections do not neceſſarily imply human deficiency; man is not imperfect becauſe of them: the amount is only this, that altogether the conſtitution of our nature is ſuch as to require affections, &c.

Page 92. "However," &c. This would be juſter, at leaſt clearer, if the miſeries of the world, of this world, and the abatement of the happineſs of another, from a ſubſequent acquaintance with them, did not preponderate over the goods of this world. I may add, that, were it not for the ſake of a very few left below, a departed ſoul would be glad to be as diſtant from this world as poſſible; and undeſirable muſt be the province of the ſpirits aſſigned to ſuperintend this wretched world.

Page 96. This abſence of the "ſenſe of injuſtice, cruelty, oppreſſion," muſt be underſtood limitedly; otherwiſe our author's *grand principle* ſeems to diſappear.

He concludes this ſermon with theſe words

words of the ſon of Sirach: *In every good work truſt thy own ſoul; for this is the keeping of the commandment:* To which might be added, *Let not metaphyſicians explain things, and the ſoul too, away.*

SERMON VI.

PREACHED ON THE FIRST SUNDAY IN LENT, ON THE SAME TEXT.

PAGE 103. "Thus almoſt," &c. This at leaſt has this good, that it is a warning to tyrants, on whom the oppreſſed may perhaps find means of retaliating, and much reſembles a thought of Lord Shafteſbury.

Page 109. "It is eaſy," &c. That mankind are endued with a right principle overruling the judgment, ſeems ſtrained.

Page 111. Some vices, thoſe proceeding from the affections, may deſerve pity as much or more than indignation; but inhuman ones, properly ſo called, becauſe

they are unnatural, the reverſe of benevolence and compaſſion, cannot in the nature of things obtain pity.

The ſeventh (on the character of Balaam's aſs) is an excellent diſcourſe. *Let us not deceive ourſelves, and have no truth in us.*

SERMON VIII.

UPON RESENTMENT.

Ye have heard that it has been ſaid, thou ſhalt love thy neighbour, and hate thine enemy, &c.

PAGE 146. This diſtinction of injuries is more natural than reaſonable. If accidental injury is not really culpable, an intended one is not really aggravated by the event. Chance has nothing to do with intention on either ſide. *Injury* is, in the concluſion of this paragraph, uſed ſomewhat equivocally: that is, there is an indiſtinctneſs between the intention and effect of ill offices.

Page 148. *Peeviſhneſs* appears to be an internal ſelf-quality, rather than anger and rage in another ſhape; or, at moſt, a medium between them and fretfulneſs.

SERMON IX.

ON FORGIVENESS OF INJURIES.

SAME TEXT.

PAGE 157. "Therefore," &c. It is only the exceſs of reſentment that is culpable; i. e. when it is violent, or prompts to revenge rather than to avengement, as I ſaid before. When proſecuting injuries can anſwer no good purpoſe, then we ſhould endeavour to forgive and forget them; and the text is applicable. However, aggreſſion is always decidedly culpable in a much greater degree than repriſal, which unfortunately is often neceſſary, that a man be not utterly abuſed and trampled on; the villany of ſome being to be repreſſed by nothing but oppoſition and retaliation; and this is the purpoſe for

which the paſſion of reſentment was implanted in man, according to our author. As he well obſerves, it was not intended to excite injuries by exaſperation, but to obviate them by reſiſting and puniſhing them. Reaſon muſt go hand in hand even with the Goſpel, which is fully practicable neither in private concerns, nor, certainly, in public. Were governors to think of reſting on the lap of its precepts, the world would undoubtedly become a ſcene of tyranny and rapine. It is certain that Proteſtantiſm, nay Chriſtianity itſelf, would have been nearly extirpated, had not ſword been ſometimes oppoſed to ſword, as well as doctrine to doctrine. The Goſpel is a ſtandard of goodneſs, under which this wild chaos can be arranged no otherwiſe than as the nature of things admits. There are bounds to every thing; nor is it to be ſuppoſed that the precepts of God always intend that Chriſtianity ſhould ſtoop below the ſpirit of men; if they did, it would be criminal in Chriſtians to oppoſe the encroachments of Infidels.

Page 166 "But though," &c. The viciouſneſs of the world is not to be alleged to ſhew that there is no benevolence among mankind, though the villany of an individual may deſtroy it towards him; which is indeed according to the nature of things, as the natural principle of benevolence will not avail towards monſters of any kind. Public executions are grounded on the ſame principles; and if they combat any thing, our author ſays, it is to be placed to the account of *no rule without an exception*. Carried too far, this precept might plead for good will even to the devil: deteſtation of an offence cannot be always reconciled with good wiſhes for the offender, without an impracticable caſuiſtry; indeed Butler owns that it is commanded rather than practicable; yet it is complied with ſo far that the world is not totally laid waſte by the reciprocation of injuries real or imagined, and all kindled into a flame by the colliſion of exaſperated peccadilloes.

The concluſion of this ſermon is ingenious as well as juſt, and impreſſes the moral of it, emphatically,

emphatically, that we ſhould fully endeavour to forgive, where the proſecution of offences and injuries is not likely to be attended with important advantage. See page 252.

SERMON X.

UPON SELF-DECEIT.

And Nathan ſaid unto David, thou art the man.

PAGE 184. "It ſcarce," &c. For this reaſon, among others, it chiefly is, that ſome ſublimated perſons poſtpone the company of mankind to that of a flock of ſheep, or of the

> Sweet bird, that ſhuns the noiſe of folly,
> Moſt muſical, moſt melancholy.

In this diſcourſe, our author has, I think, in the iſſue, ſomewhat diverted the thread from the prodigious blindneſs and conceit of mankind, as to their own failings and merit, to the conſideration of deceitfulneſs and hypocriſy; at leaſt he has enlarged the title *ſelf-deceit*.

SERMON

SERMON XI.

ON THE LOVE OF OUR NEIGHBOUR.

PREACHED ADVENT SUNDAY.

PAGE 207. As I have obſerved on ſermon I. ſome do but quibble on *ſelf-love*. A ſelfiſh perſon, in the proper ſenſe of the word, is as one looking at a proſpect through a microſcope. And in page 212, our author has himſelf not happily explained ſelf-love, as embracing the love of others, and expanding into univerſal benevolence, as explained in the *Eſſay on Man*, and quite different from narrow contractedneſs of mind, generally underſtood thereby, which Dryden well expreſſes by *hook'd rapacious hand*. The ſimile of the air and light of the ſun, page 218, is a very apt one of a true expanſive mind.

Page 227. Were it even granted, erroneouſly indeed, that ſharing happineſs with others is the ſame with ſharing property with others, ſtill, as our author obſerves,

obſerves, it would not appear that happineſs would be thereby leſſened, unleſs an abatement of happineſs were the certain conſequence of mens' leſſening their property, by permitting another to partake of it, directly contrary to perhaps the fineſt obſervation in the world, that *friendſhip doubles joys and divides ſorrows*.

Page 242. "To that, how ſtrange ſoever," &c. Our author ſometimes, through high refinement, gives a handle to ſay that he explains his meaning away; not but that our reaſonable regard for our neighbour or the public may be ſometimes calculated from that which we ſhew for our own. For inſtance, a niggard of his own property, who ſhould be careleſs and laviſh of his friend's or the public's, would be more culpable than a perſon equally profuſe of his own. See pages 249, 250, on the happy influence of this temper, &c.

Page 249. "And, though ſuch is the world," &c. But it may be aſked, whence *is* this? How comes it to paſs that mankind

is

is beſides itſelf? that our nature becomes unnatural? However, this difficulty may be reſolved by diſtinguiſhing between genuine and adventitious nature; between nature in youth, our firſt nature as it may may be termed, and in advanced age, which may be termed ſecond nature, and is nature no leſs than the firſt.

SERMON XIII. XIV.

UPON THE LOVE OF GOD.

Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.

BEGINNING—There is a true enthuſiaſm as well as falſe: phyſic itſelf is not to be exploded becauſe there are empirics. What he ſays of " the employment and happineſs of good men in a ſtate of perfection," has an air of novelty.

Page 265. " But if there be any ſuch " thing,"

" thing," &c. Or affection may be joined with appetite as well as contraſted with it. Thus, if a man enjoys the woman he has an affection for, whom he loves, he gratifies his affection, his ſoul as well as appetite; but only the latter if he does not love her. Moral happineſs conſiſts not in negation, any more than does corporeal. But our author's ſuggeſtion, that all our expectations of happineſs, that both our hopes and reflections afford ſatisfaction in the ſame manner objects do which are preſent to the mind, ſeems ſtrained. He ſays, " The pleaſures of hope and of reflection are not exceptions: the former being only this happineſs anticipated; the latter the ſame happineſs enjoyed over again after its time." But, beſides that the recurring idea of delight can hardly be deemed the delight itſelf, hopes of things that never come to paſs at all are frequently entertained.

In regard to the concluſion of this thirteenth diſcourſe, which may be termed practical: were we really impreſſed with the

the conviction that the high God is preſent with us, the low and wretched cares of this world would certainly ſink prodigiouſly in our eſtimation, as is really the caſe with ſome. But he expreſſes himſelf perplexedly towards the end, partly where he ſpeaks of the "miſtake in language;" and indeed I doubt he miſtakes himſelf, diſagreeing with his preface, whether that perſpicuity of ſtyle was not his portion, or whether it was ſomething inconſiſtent with the nature of his ſubject, and profundity neceſſarily loſes ſight of the light. His diction and train of thinking are both peculiar; ſtill his manner is rendered engaging by its ſound and rational argumentation, entirely exempt from threadbare cant and jargon, obnoxious to every ſenſible man, and injurious to religion; of which Cromwell himſelf would in theſe days be able to make little. A new verſion of the ſcriptures ſeems on no account more neceſſary than to rid them of antiquated terms, whereby quotations, interwoven with modern language, are apt to

carry

carry an air of burleſque, even reſulting from its ſublime ſimplicity itſelf.

Page 283. "Cares not properly our own," &c. That cares and ſolicitude for the future are not properly our own, but that we ſhould rely on God, is a fine and comfortable reflection; indeed it is our Saviour's: *Take not thought for to-morrow*, &c. and has no equal, except another of the the ſame divine perſon: *Lay not up treaſures on earth*, &c. *Let the dead bury their dead*, is but the ſame idea expreſſed in bold language.

Page 288.—"Then are we ſtill to ſeek for ſomewhat to be an adequate ſupply to it," &c. A writer is not ſeldom like a ſailor ſteering between Scylla and Charybdis. In our laſt diſcourſe, our author was to ſhew that human affections have their objects on which they reſt; which doctrine however was qualified. In this he is to demonſtrate, "that there is a capacity in the nature of man which nothing in this world can fill up or ſatisfy." To reconcile

reconcile theſe ideas, let us obſerve that his drift, if we can comprehend it, is to ſhew firſt generally, that human affections are more than mere proſpects; that they may, even in our preſent ſtate, receive their proper gratifications; may have the ſatisfaction of enjoyment; and that, if they may in this world, they will completely in a future, where Heaven itſelf, and God himſelf will be the object; that all things tend to a conſummation in God. As we are treating of the affections, it is not impertinent to remark, that in the courſe of theſe ſermons it is ſaid, that ceſſation from pain is poſitive pleaſure. He ſhould rather, I think, have ſaid, that it is equivalent to pleaſure.

SERMON XV.

ON THE IGNORANCE OF MAN.

When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth, then I beheld all the work of God; that a man cannot find out the work that is done under the ſun: becauſe, though a man labour to

ſeek it out, yet he ſhall not find it; yea, further, though a wiſe man think to know it, yet ſhall he be not able to find it. Eccleſ. viii. 17.

PAGE 307. "Thus, though it is indeed abſurd to talk of the greater merit of aſſent, upon little or no evidence, than upon demonſtration," ſeems, as it is worded, to claſh with the tenor of the reaſoning in ſupport of circumſtantial evidence.

Page 308. Inſtead of "The ſame account is to be given why we were placed in theſe circumſtances of ignorance, as why Nature has not furniſhed us with wings," might have been better expreſſed negatively thus, *It is as eaſy to account why we were placed in theſe circumſtances, as why Nature did not furniſh us with wings.* Man has been conſidered as the Janus of beings; related to God on one hand, and to the worm on the other: or God, being deemed not the top of the chain of beings, but, more truly, to hold it in his hand, man may be then more properly deemed the central link of created beings. Our author's

thor's ſtricture, " It is manifeſt he has reaſon, and knowledge, and faculties ſuperior to the buſineſs of the preſent world; faculties which appear ſuperfluous, if we do not take in the reſpect which they have to ſomewhat further and beyond it," the foundation of the 111th Spectator, is an excellent preſumptive argument that man is the heir of immortality. And indeed the profound mind of Butler was a mine of great treaſure, inferior perhaps only to Bacon's. But he was indebted for this thought, it is not improbable, to another genius, Dr. Thomas Burnet, who fell on the idea, and treating of departed ſouls, ſuppoſes that their intermediate ſtate may be paſſed in a kind of dreaming.

Page 309. " Due ſenſe," &c. His deductions from the premiſes, and indeed the premiſes themſelves, are analogous; and this diſcourſe, the laſt of the ſet, naturally led to his Lordſhip's *analogy*. The ſimilitude of the twilight, &c. is very apt. He adds, that uncertainty and ſkepticiſm itſelf

ſhould lead to the practice of virtue and religion, if it were only becauſe it is the ſafe ſide. We deem ourſelves unqualified to act in important earthly concerns, unleſs we are thoroughly acquainted with the ſubject; how then, ſays he, can we pronounce on God's government of the world? and eſpecially how dare we run riſks, dreadful riſks on the ſtrength of our acquaintance therewith? "Our ignorance, ſays he, is the proper anſwer to many things which are called objections againſt religion;" particularly to thoſe which ariſe from the appearances of evil and irregularity in the conſtitution of nature, and the government of the world; "whence it follows, that however perfect things are, they muſt neceſſarily appear to us leſs perfect than they are," becauſe we ſee only detached parts. But theſe words, page 313, ſeem remarkable:—"Whoever will in the leaſt attend to the thing, will ſee that 'tis the gaining, not the having of it, which is the entertainment of the mind;" and they alſo ſeem to combat the poſition, that affections have their gratifications and reſting

ing places. And the aſſertion, that if happineſs conſiſted abſolutely in the poſſeſſion of knowledge, thoſe who have the moſt would be the moſt unhappy, has a very paradoxical air; how true ſoever is the latter aſſertion by itſelf, eſpecially in reſpect of ſome ſorts of knowledge, as conceit generally ſupplies the void of underſtanding. Alſo, "But bringing things to light is alone and of itſelf of no manner of uſe, any otherwiſe than as an entertainment and diverſion," ſeems aukward. Are the diſcoveries of a Bacon and a Boyle of no uſe in their conſequences but merely as amuſements? Are not rather, on our author's own theory, all diſcoveries in general uſeful, as ſteps to an acquaintance with God, whither all knowledge tends and leads, as it is thence derived? That one thing only, namely religion, is of ultimate concernment, is a truth irrefragable; and yet fools make it but an inferior conſideration, or none at all; no wonder indeed, when they ſay in their hearts, *There is no God.*

SIX SERMONS,

PREACHED ON PUBLIC OCCASIONS BY THE SAME.

SERMON II.

The rich and poor meet together; the Lord is the maker of them all. Prov. xxii. 2.

PAGE 44. "And others make a cuſtom "of giving to idle vagabonds." In regard to beſtowing charity on beggars, I believe many of them to be more truly objects, than others that receive it. Moſt vagabonds, as they are called, are either ſoldiers and ſeamen, kicked into the ſtreets by thoſe whoſe property and luxury they have protected at the hazard of their lives, or with the loſs of their limbs; or paupers, driven to begging by brutal pariſh officers, from abodes of hunger and lice. Very few make choice of begging who have a tolerable maintenance. However, let the rich, who waſte at a meal more than they give to them, or perhaps to others, in their whole lives, and perhaps have faults themſelves, err rather

ther on the merciful ſide. Many beggars, it is true, are impoſtors; but as long as all the world are ſo, and *to live is to diſſemble*, that is hardly a ſufficient excuſe.

Page 48. " It muſt be acknowledged of greater conſequence, how perſons live, than how they die," is very pointed. Indeed as thoſe who have lived badly cannot, with retroſpection, be properly ſaid to die well, ſo, *vice verſâ*, thoſe who have lived well, cannot be ſaid to die ill, unleſs our author was preaching, *ad homines*, to true citizens, who deem a plum * neceſſary to a neighbour's dying well. He is equally pointed in, " Now this plainly requires, that more particular regard ſhould be had to the education of the lower people here, than in places where they are born ſlaves of power, and to be made ſlaves of ſuperſtition."

* An hundred thouſand pounds.

SERMON III.

And not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. 1 Peter, ii. 16.

PAGE 61. "God," &c. This is a cogent proof of the exiſtence of our author's *grand theſis* of a principle in man.

Page 63. I know not whether the mid paragraph of this page, "Theſe falſe profeſſions," &c. is juſt. Might it not, on the other hand, be ſaid, that originally men were really good, anſwering truly to what theſe forms of ſpeech import, and that they thus became habitual; for that it is wonderful that hypocriſy ſhould have been ſo complete a ſcience in the early ages of the world? If ſo, the ſimplicity of truth in former times bears reſemblance to Pope's account of the north; that it is God knows where. How backward ſoever we go, ſtill the wickedneſs of the age in being is complained of; and the loſs of ancient ſimplicity regretted: juſt as old people ſpeak of the bleſſed times when they were young.

Page

Page 73. The words *licentiouſneſs* and *tyranny* might be interchanged: licentiouſneſs in the people may be termed tyranny; and tyranny in the crown and its miniſters, or in the nobility, licentiouſneſs: the import of both being ſubjection to the pleaſure of the predominant party. The ſimile, "The love of liberty, which is not a real principle of dutiful behaviour towards authority, is as hypocritical as the religion which is not productive of a good life," is generally juſt and excellent: nevertheleſs all rules have exceptions: when the crown, particularly, breaks its bounds, it is hardly practicable to reduce it, but by violent revulſions, becauſe all legal proceſs proceeds from the crown; from the power itſelf which is ſo reſtrained. It is true that its ſmaller encroachments may be atoned for, by its ſubmitting its miniſters to be arraigned: for a ſovereign's character is too high for reſort on every occaſion; and the jargon, that the king can do no wrong, and has indeed no will of his own, whereas it is natural that kings ſhould be headſtrong, is an excellent circumvallation: indeed a novel interpretation has been put on

on it of late, viz. that the king has it not in his power to do wrong. When liberty is invaded under form of law, it is hardly poſſible for it to be compulſatorily redreſſed without convulſions: as for inſtance, if the tyranny of Henry VIII. had been oppoſed; and as the pardon, though not a ſtoppel of impeachments, is ſtill veſted in the crown.

Page 83.—" Nor can it (government) in any wiſe execute judgment in rewarding what is good, as it can, and ought, and does, in puniſhing what is evil." This has ſome truth: yet the conſtant reward of *eminent virtue would mutually aſſiſt* both religion and goverament.

SERMON IV.

Train up a child in the way he ſhould go; and when he is old he will not depart from it.

PAGE 98. " And by what odd reverſe," &c. This odd reverſe is no other than that hypocritical Whigs are the greateſt tyrants in the world.

Page

Page 99.—"For they will be more ignorant comparatively," &c. Our author ſeldom fails to advance ſomething new on every ſubject; however, what he ſays in the next page, that ignorance in inferiors has not a tendency to keep them in ſubjection, is falſe: fear, engendered by ignorance, being that on which tyranny generally practices. The aſſertion combats the certain truth, that the ſpread of literature is favourable to liberty. That fear firſt invented gods, is not ſo true as that, grafted on ignorance, it firſt permitted the eſtabliſhment of tyrants. How abjectly ſoever even learned men are ſeen to ſtoop to riches, yet they do not regard the poſſeſſors as a ſuperior ſpecies of beings, as the ignorant poor are almoſt diſpoſed to do, and ſavages, the moſt ignorant of all, actually have done, but, on the contrary, literary men are ſometimes ſeen even to deſpiſe them. Literature is certainly favourable to *true liberty*; though it muſt be admitted that the blind illiterate populace, bordering on ſavages, may ſometimes, like the roaring ocean, run into extremes, and bear down every thing; alſo unguided genius

nius in the illiterate, is ſubject to take a ſavage haughty turn: but neither of theſe deſcriptions of men often poſſeſs ſuch native ſtrength as to run great lengths, unleſs excited by perſons of information.

SERMON V.

I exhort that, firſt of all, ſupplications, prayers, interceſſions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godlineſs and honeſty. 1 Tim. ii. 2.

PAGE 120. It muſt be granted that, in theory, the Britiſh conſtitution is ſo excellent as to be nearly perfect; and they deſerve the curſe of the law who, by abuſe in practice, annihilate the work of ſo many ages, and the purchaſe of ſo much blood. The thing moſt objectionable to the theory, is perhaps the admiſſion of the aggrieved party to be witneſs in criminal proſecutions, eſpecially by information in the Crown Office.

fice. According to the principle of our law, a perſon cannot be a witneſs where he is ſuppoſed to be concerned ; that is, where he has any pecuniary emolument depending. But how fallacious is this! Will not perſons go as great lengths in atteſtation on account of reſentment, as for reward? will not a man in proſecuting for an aſſault, for inſtance, be eager to convict, though he recover nothing in damage? beſides, that in ſome caſes the informer pays the defendant's coſts, if the proſecution be not made appear plauſible. Alſo the admiſſion of intereſted relatives as witneſſes in civil caſes, ſeems faulty. And there are ſome other objections which I ſhall not mention, one of which is the fairer opportunity London convicts have of the king's pardon than others, in proportion to diſtance; inſomuch that perſons condemned for murder have often no poſſibility of its benefit.

Theſe ſermons will be a permanent monument of the philoſophic elevation of underſtanding, greatneſs of mind, and pious ingenuity of Dr. Butler. How little did a biſhoprick

biſhoprick add to the luſtre of ſuch a character! Among a variety of ingenious and perſpicuous remarks, he ſtrongly inculcates the doctrine, that we ſhould make the beſt of things, and not deſpond concerning them though unpromiſing; and he therefore deſerves that kind of thanks the Roman received who did not deſpair of the commonwealth: yet he has been repreſented to have poſſeſſed an atrabilious temper of mind. He preaches charity, temperate reſentment of faults, and forgiveneſs of injuries. The laſt diſcourſe, on charity, is an exceeding good one; wherein he powerfully urges the noble truth, that the power of doing good is the prerogative of riches; the prerogative wherein alone they are truly valuable; a prerogative wherein man reſembles God, and bleſſes like the dew of Heaven.

His lordſhip alſo, as in his analogy of natural and revealed religion, powerfully inculcates that God has been regularly carrying on his *providence* from the beginning; and that at the end, as ſinners will

will be condemned to Hell, the neglectors of their ſalvation will find the gates of Heaven barred againſt them; for that emphatically, time nor the tides of eternity's ocean will ſtay for any one.

REMARKS

REMARKS.

ON

DR. BLAIR'S SERMONS.

VOLUME I.

SERMON I.

TO the "*union of piety with morality*," our author might have added *philoſophy*; and he does ſomewhere combine *Chriſtianity and philoſophy*.

The ſecond diſcourſe, "*On the influence of religion on adverſity*, pours a balm indeed on the wounded ſoul.

SERMON III.

AT the cloſe of the third paragraph of this ſermon, at "equals?" the note of interrogation ſeems improper, and in ſome other places.

"Hence

"Hence many a ſecret alarm to the reflecting mind." Our author is here wiſely recommending to men to narrow their worldly concerns, that their peace may not be continually alarmed from ſome quarter or other. And he in ſeveral places juſtly inculcates, that thoſe who build their happineſs on public opinion, repoſe it on a reſtleſs ocean, where they will never know ſatisfaction.

SERMON IV.

"LET us call upon the ſceptic, and deſire him to ſay, what meaſure of information would afford him entire ſatisfaction." By the *ſceptic*, can be here meant no more than a partial ſceptic; not ſuch a one as denies the evidence of the ſenſes.

"But to this reaſoning it may perhaps be replied, that ſuch conſequences as I have now ſtated, *ſuppoſing* them to follow, deſerve not much regard." I know ſcarcely of any of our beſt writers, except Dr. Johnſon,

and perhaps Mr. Knox, that do not thus uſe the participle preſent, indefinitely and erroneouſly as I think, without a real and certain grammatical agreement, when the ſubſtantive or pronoun underſtood, is perſonal: it not appearing whether the reader, writer, or people in general are intended; but when thing or circumſtance generally is the underſtood agreement, the ſyntax is admiſſible. What defects of this kind I ſhall obſerve, I may perhaps note.

SERMON V.

"IT was the hour in which the Son of God was to terminate the labours of his important life, by a death ſtill more important and illuſtrious."—The *Son of God*, with ſome latitude, reaſonable Chriſtians are ready to admit; if the orthodox, an appellation they aſſume, will not inſiſt that our Saviour prayed to himſelf, &c.

"—And the juſtice of the Divine government awfully exemplified in Chriſt ſuffering

fering for ſinners." That it might be neceſſary to the Divine government that the *Son* of God ſhould ſuffer, it is preſumptuous to deny. This is orthodox, and may not ſhock reaſon and common ſenſe: yet I think that ſuch a belief will never reclaim hardened ſinners, but render them more ſo; and that the terrors in which the Almighty is ſhrouded in the Old Teſtament, is likelier to have effect on thoſe who make a handle of myſteries, to explode and laugh at all religion.

—" The hour when, from condemnation and miſery, it (the world) emerged into happineſs and peace." Where is this peace and happineſs to be found?

—" If the rock was ſmitten by Moſes, to furniſh drink in the wilderneſs."—This, I muſt take notice, is, by Biſhop Lowth, deemed to be allegorical.

" Significantly was the veil of the temple rent in this hour: for the glory then departed from between the cherubims." This

latter circumſtance deſerves a curious and ample inveſtigation, as an irrefragable proof of the efficacy of the crucifixion to the Jews, and exploſion of Judaiſm; and I ſhould rejoice to ſee ſome learned perſon undertake the ſubject.

"The knowledge of God was preſerved unextinguiſhed in one corner of the world, that thence, in due time, might iſſue forth the light which was to overſpread the earth." Was the event to the credit of that corner of the world? It was indeed a two-edged event.

"He (Satan) was *beheld to fall like lightning from Heaven.*" By whom?

"From the hill of Calvary, the firſt clear and certain view was given to the world of the everlaſting manſions." This is ſublime and true; and of peace we muſt be at preſent content with the proſpect.

—"The glorious king of men and angels"—has perhaps an Arian caſt.

SERMON

SERMON VI.

"VIRTUE is the univerſal charm;" to which, as has been finely obſerved, hypocriſy itſelf is a ſacrifice: ſo irremovably is the principle of truth fixed.

—"Long-ſuffering to enemies," is perhaps not totally reconcilable with ſome of the preceding part of this diſcourſe: which teaches that it (gentleneſs) yields up no rights. Perhaps a heathen precept, *Parcere ſubjectis et debellare ſuperbos*, may reconcile the difficulty.

"To conſider your own intereſt. Whatever ends a good man can be ſuppoſed to purſue, gentleneſs will be found to favour them. It prepoſſeſſes and wins every heart. It perſuades, when every other argument fails; often diſarms the fierce, and melts the ſtubborn." This, I am afraid, is declamation rather than reality: as gentleneſs alone will, I think, have little effect on injurious perſons, and be conſtrued into fear.

"*Offences muſt come.*" As ſoon may the waves of the ſea ceaſe to roll, as provocations to ariſe from human corruption and frailty. Attacked by great injuries, the man of mild and gentle ſpirit will feel what human nature feels; and will defend and reſent as his duty allows him. But to thoſe ſlight provocations, and frivolous offences, which are the moſt frequent cauſes of diſquiet, he is happily ſuperior."

Here the caſuiſtry is fixed: yet St. Paul teaches us, when our cloak is taken away, to give our coat alſo: but then again the queſtion is, under what claſs of offences ſuch things fall.

SERMON VII.

AS to a ſuggeſtion in this diſcourſe, that conſcience, and the ſenſe of injuſtice, are a puniſhment in this life to thoſe who commit it, it cannot be totally denied: yet I am afraid that the injured feel as ſharp ſtings as their injurers. The callouſneſs of barbarous

barous men, and the tyranny of thoſe who glory in it, are paſt all conception; and St. Paul acknowledges that the oppreſſed Chriſtians were of all men the moſt miſerable as to this life. But what complete wretches are thoſe who, unproſperous in this life, are deſtitute of hope in another! whilſt thoſe girded with the armour of faith, can generally bid defiance to the arrows of adverſity.

SERMON VIII.

"AND, yet, in what."—The comma between *and* and *yet* is unneceſſary and childiſh.

"Suppoſing every other."—*Suppoſing*, hardly grammatical.

—"A growth of crimes ariſes, which, had it not been for the fatal culture of proſperity, would never have ſeen the light."

Addiſon (and indeed our author) obſerves that God, who ſees and knows how

 perſons

perſons would act under particular circumſtances, ſhould they fall out, may reward or puniſh them accordingly: but this inveſtigation might lead to a labyrinth of predeſtination.

" Inſtead of only lamenting this ignorance, let us, in the laſt place, conſider how it ought to be improved; what duties it ſuggeſts; and what wiſe ends it was intended by Providence to promote." If by *it* evil is to be underſtood, it ſhould be remembered, that in the laſt diſcourſe our author ſays, " In the moral, as well as in the natural world, we may plainly diſcern the ſigns of ſome violent convulſion, which has ſhattered the original workmanſhip* of the Almighty.

" Before him lies the whole ſucceſſion of events which are to fill up your exiſtence. It is in his power to arrange and model them at his pleaſure."

* *Workmanſhip of God*, is rather an unlucky expreſſion.

Theſe

Theſe two ſentences are hardly conſiſtent: "before him lies the whole ſucceſſion of *events*," not well agreeing with the *occaſional* arrangement of them, as the words may be underſtood with a kind of limitation of preſcience.

The ninth ſermon commences with a kind of point: though not juſt like the beginning of one of Sterne's, "That I deny."

—"*Some particular caſes excepted*,"—is found ſyntax; which, *excepting ſome particular caſes*, would not have been.

Long enough, in "Long enough he may bewilder himſelf in this maze," is vulgar.

"Look back for this purpoſe on your paſt life; trace it from your earlieſt youth; and put the queſtion to yourſelves, what have been its happieſt periods? were they thoſe of quiet and innocence, or thoſe of ambition and intrigue?" Wiſe men, thoroughly acquainted with the world, revert

to

to this priſtine quiet and ſimplicity; and thus become twice children.

"Diſſipation is a more frequent cauſe of their ruin, than determined impiety," ſeems to want qualifying. It may indeed be a more frequent cauſe of ill, but ſurely not of ſo dark a complexion. But this is a very good diſcourſe.

SERMON X.

"IT will, perhaps, be ſaid, that an unknown and inviſible being is not qualified to raiſe affection in the human heart," would be better expreſſed thus, *It will perhaps be ſaid, that the human heart is incapable of being affected by an unknown and inviſible being.* This is alſo a very good ſermon, not impaired by orthodoxy.

SERMON

SERMON XI.

"DESTITUTE of his favour, you are in no better ſituation—than orphans left to wander in a trackleſs deſert," is falſely figurative: the reality being mixed with the compariſon.

SERMON XII.

"BUT if you have quitted the region of pleaſure, in return, you poſſeſs that of tranquillity and repoſe." Though *return* ſhould belong to the latter part of this ſentence, by a comma being put on both ſides of it, it grammatically belongs to neither; a foible pretty frequent with our author. Either there ſhould have been no comma at *return*, or there ſhould have been a ſemicolon at *pleaſure*, for diſcrimination.

"The ſhades of your departed friends riſe up before you, and warn you that it is time to depart," &c. is ſublime, but harſhly awful.

SERMON

SERMON XIII.

TO be him, in " Little ſuſpecting the governor of the land—to be him," ſhould be— *to be he*. And, in common, with many writers, the Doctor ſubſtitutes *were* for *would be*; as " for in vain *were* a ſyſtem—allegiance *were* in vain," &c.

—" If, previouſly, there was no principle in their nature."—i. e. innate principle. In this, the 15th and 27th diſcourſes, Locke is ingeniouſly confuted.

" It is a dark unknown which threatens him." Is this expreſſion of romance either grammar or ſenſe? Be that as it may, the preſence of an offended God will be inſupportable to a wicked ſoul, naked and ſhivering from the body that dims it, and intercepts from its view the world of ſpirits.

SERMON

SERMON XV.

"GOOD men are not without their frailties; and the perverſeneſs incident to human nature too readily leads us, who become weary of all other things, to *be weary*, alſo in well-doing," is a ſhrewd pithy thought of the Johnſonian caſt. Life is indeed a warfare; its duration ſhort indeed comparatively: but, as adapted to his ſtate, of conſiderable length to man.

"If you be weary."—*If you be*, is, I think, bald, from the ſubjunctive mood having no perſonal inflexion, which will, therefore, become gradually more and more obſolete.

"Suppoſing religion." *Suppoſing*, not grammatical.

"Has the eternal God any pleaſure in ſporting himſelf with ſuch a ſcene of miſery and folly?"—is an odd thought, and oddly expreſſed. What follows, ſeems to indicate the author to be of opinion, that the glorious bodies of the Heavens will not be deſtroyed

ſtroyed. As to the apocalypſe, thoſe paſſages which ſeem to indicate this, cannot be underſtood literally: for how can the ſun fall to the earth? an immenſe globe of fire, to a ſpeck of matter that would be turned to atoms before the ſun would be fallen half way; the journey of which would be pretty laſting for a day.

"The very words in which he ſhall pronounce the final ſentence, are recited in our hearing: *Come ye bleſſed of my father! inherit the kingdom prepared for you from the foundation of the world.*" This I cannot but conſider as abſurd, unleſs our author had informed us of the language in which it will be ſpoken.

REMARKS

REMARKS.

ON

DR. BLAIR'S SERMONS.

VOLUME II.

SERMON I.

"IN this world you were."—Why not *ye* were? If *you* muſt never be uſed ſingularly, but all muſt be Quakers, ſtill *ye* is a known diſtinction; and as to the objection to *you was*, the fault, if a fault, is not in *was*, but in *you*, uſed ſingularly.

This ſermon is written with conſiderable ſtrength and vehemence, and with truth.

SERMON

SERMON IV.

"IN his immutability, we are leſs accuſtomed to conſider him; and yet it is this perfection which, perhaps, more than any other, diſtinguiſhes the divine nature from the human, gives complete energy to all its other attributes, and entitles it to the higheſt adoration." *Immutability* is included in infinite wiſdom.

"The change which our devotions are intended to make, is upon ourſelves, not upon the Almighty." So that prayer is of a kind of reflected efficacy, in a ſenſe not plainly and readily underſtood, perhaps more applicable to devotion. Our author has a little before ſaid, that "When, upon the reformation of ſinners, God is ſaid to *repent of the evil* which he hath threatened againſt them, this intimates no more than that he ſuits his diſpenſations to the alterations which take place in the characters of men." Whence ariſes a kind of an intermediate condition of things, between contingency

contingency and human freedom on one ſide, and preſcience and neceſſity on the other.

" But throughout all ages, and amidſt all revolutions, the rule of moral and religious conduct is the ſame. It partakes of that immutability of the divine nature on which it is founded. Such as it was delivered to the firſt worſhippers of God, it continues to be at this day to us; and ſuch it ſhall remain to our poſterity for ever," ſeems to want qualification, or explanation, in regard to the Jewiſh diſpenſation.

" *One day is with the Lord as a thouſand years; and a thouſand years are as one day.*" I am not fond of ſuch figurative paradoxes.

SERMON V.

HE who, from his own feelings, well knows all the workings of the human heart, clearly diſcerns how different

 their

their temper is from what was once his own." This might lead into a very difficult metaphyſical controverſy on the combined knowledge of Jeſus Chriſt.

SERMON VI.

"ABSTRACTING from the ſentiments." —*Abſtracting*, perhaps not grammar. —This diſcourſe on *praiſe*, is a very fine one, though on a ſubject on which it was difficult to ſay any thing new.

"In the third place, that a future ſtate being made known, we can account in a ſatisfying (why not ſatisfactory?) manner for the preſent diſtreſs of human life, without the ſmalleſt impeachment of divine goodneſs." Moreover, if man, by his diſobedient free-agency, brought ruin on the earth, there is no occaſion to vindicate the Divine goodneſs.

"When the human condition appears moſt

moſt depreſſed, the feelings of men, through the gracious appointment of Providence, adjuſt themſelves wonderfully to their ſtate, and enable them to extract ſatisfaction from ſources that are totally unknown to others." Hope and fear are highly intereſting on earth: now things are ſo circumſtanced, that thoſe who have feweſt real enjoyments, have moſt recourſe to hope; and thoſe who have the largeſt ſhare of enjoyments, have the moſt cauſe of fear.

SERMON VIII.

"THE valley of death has been planted with terrors," is a broken metaphor.

"It" (Chriſtianity) "has drawn aſide the veil through which reaſon eſſayed to penetrate; and has diſplayed to full view, the future dwellings of the ſpirits of the juſt, the manſions of everlaſting reſt, *the*

city of the living God." I am not acquainted with all this celeſtial geography.

"But *ſuppoſing* both."

SERMON IX.

"UNITED to this high aſſembly, the bleſſed at the ſame time renew thoſe ancient connexions with virtuous friends which had been diſſolved by death." The text declares in plain terms, that ſalvation is not confined to a ſect, a nation, or religion; and our author gives it as his opinion, that we ſhall recognize our friends in another world, as muſt every perſon of ſympathetic hopes believe.

SERMON XI.

"THE violence of an enemy cannot inflict what is equal to the torment he creates to himſelf, by means of the fierce and deſperate paſſions which he allows

lows to rage in his own ſoul," is indeed good religious doctrine: but revenge is ſweet; and on many tempers, reſentment preys and preſſes with reſtleſs pertinacity; which, without a degree of retaliation, is a miſerable ſtate of mind, ſubjecting thoſe who harbour it, to the imputation of ſhewing their teeth without biting; and there would be often no living without avenging injuries: and thus the paſſion of reſentment may have its uſe; and indeed a medium is the golden rule in all things. However, the adage, that *The greateſt man on earth can no ſooner commit an injury, than a good man can make himſelf greater, by forgiving it*, is refined and noble. But in the caſe of Joſeph, his brethren, whom he forgave, doubtleſs deſerved as ſevere puniſhment as any culprits whatever. In ſhort, our author, like wiſe perſons in the courſe of life, conducts himſelf from between Scylla and Charybdis as well as he can; and this is an inſtructive diſcourſe.

SERMON XII.

"BUT it is remarkable that no ſinner ever avows directly to himſelf, that he has been guilty of groſs and downright iniquity. Even when engaged, by his paſſions, in the commiſſion of the greateſt crimes, he always palliates them to his own mind, by ſome extenuation or apology, ſome pretended neceſſity, or ſome borrowed colour of innocence." There is no rule without an exception: for too true it is, there are ſome who glory in their wickedneſs; and eſpecially in deſtroying women. Yet it muſt be confeſſed and admired, that thoſe who are conſcious to themſelves of being ſcoundrels, and that all the world knows it, are offended at the appellation, or even at that of ſharpers, though in truth highly valuing themſelves on the character. It is odd enough, that thoſe who wiſh to be thought ſharp, muſt not be called ſharpers.

"The accompliſhment of theſe important purpoſes required, that human life ſhould not always proceed in one tenor: but

but that it ſhould be chequered with many revolutions, and diverſified by a variety of employments and ranks; in paſſing through which, the touchſtone might be applied to the characters of men, and their hidden virtues and vices explored." This does not perfectly agree with the deſirableneſs of a calm middle ſtate of life; nor with the idea that God regards diſpoſitions as well as actions.

In this hiſtory of Hazael, the puzzle again ariſes concerning preſcience and predeſtination. This account of Hazael is however tempered by an anecdote of Socrates, who in a manner overcame Fate; who, being told by a phyſiognomiſt, that he was a great raſcal, owned that the phyſiognomiſt was ſkilled in his art: for that he was naturally diſpoſed to thoſe evil inclinations which his countenance indicated, but that by much pains he had overcome them.

SERMON XIII.

"HE bids us *go to the houſe of mourning*; but he does not command us to dwell there." Our author ſeems inclined ſomewhat to fritter away his text, without being truly conſcious of the real enjoyment of "ſad luxury to vulgar minds unknown." But let the reader proceed.

SERMON XIV.

IS an excellent one, if it did not verge ſomewhat to Mandevilianiſm and predeſtination.

SERMON XV.

"SUPERSTITION, in itſelf a formidable evil, threatens conſequences ſtill more formidable, when it is rendered the tool of deſign and craft. Hence ariſes one of the moſt powerful arguments for propagating with zeal, as far as our influence can

can extend, the pure and undefiled doctrines of the Goſpel of Chriſt, in order that juſt and rational principles of religion may fill up that room in the minds of men, which dangerous fanaticiſm will otherwiſe uſurp." Superſtition and fanaticiſm ſeem here to be repreſented as the ſame.

Of theſe excellent diſcourſes, I do not perceive that there is any methodical arrangement.

REMARKS

REMARKS

ON

DR. GREGORY'S SERMONS,

AND HIS

THOUGHTS ON THE COMPOSITION AND DELIVERY OF A SERMON.

Thoughts on the Compoſition and Delivery of a Sermon.

"IN the primitive church, a cuſtom prevailed which may be ultimately traced *into* the Jewiſh."—Query, would *from* the Jewiſh be better?

"*Extempore* effuſions"—"*Extempore* oratory"—*Extempore* compoſitions"—"*Extempore* preaching." According to Johnſon, *extempore* adjectively is improper; for which *extemporary* or *extemporaneous* ſhould be ſubſtituted.

"It

" It is difficult to command the attention of a common congregation, be the matter ever ſo plain and practical. It would be, therefore, ſcarcely *leſs abſurd* to introduce mathematical calculations than ſuch diſquiſitions as theſe." *More abſurd* is ſurely meant.

" The perſons, to whom alone ſuch reaſoning can be of uſe, *take care very ſeldom* to throw." As this is worded, *very ſeldom* may belong either to take care or to throw: therefore it ſhould have been *very ſeldom take care*, or there ſhould have been a comma at *ſeldom*.

Our author proceeds to condemn theological and doctrinal diſquiſitions, certainly indeed uſeleſs to the generality of an audience. Inſtead of which, ſomething novel and ingenious, that might lay hold on the mind, might be ſubſtituted. In regard to paradoxical diſcuſſions of theology, the note at page 15, concerning French ſermons, is truly deſcriptive of them; whilſt the preachings of ſectaries, whoſe harangues conſiſt,

conſiſt, like ſmall talk, in words without meaning. When the preacher himſelf has no idea of that which he would inculcate, on what can he employ language, but in forced conceits, and ambages? and, therefore hypocrites, of all people, are the moſt tenacious of paradoxical doctrines; the fineſt field imaginable for the growth of rhetorical nonſenſe, mock pathos, and jargon; the never-failing reſources of thoſe intent on ſhuffling away all religion into beloved myſtery. As to Roman Catholic diſcourſes in particular, what but ſuperficial declamation and ſkirmiſhing, as one may ſay, can be expected of preachers who dare not make uſe of their reaſon?

Our author's opinion of Sterne coincides much with mine; yet his ſermons are his beſt works. His other productions are ſo deſultory and precarious, as well as affected, that the reader is continually eluded and diſappointed, and reminded of his dancing Frenchman.

"Perſpicuity is the firſt excellence of ſtyle;

ſtyle; indeed I do not know ſo deciſive a proof of genius." This latter part of this aſſertion, is perhaps more applicable to *pithy ſtrength* than *perſpicuity*, the latter ſeeming to require chiefly attention and practice; and ſhallow ſtreams may be clear: yet it is true, that perſons of little genius, ſometimes, like ſophiſts, involve themſelves in miſts of diction.

" It has broke the peace of many an ingenious man, who had engaged in the care of youth, and paved the way to the ruin of hopeful boys." Here the ambiguity mentioned by our author, ariſes from the comma at *man*. Too many commas are often of bad effect; a fault not unfrequent in Dr. Blair; and there ſhould, in general, be fewer commas, or more ſemicolons, for diſcrimination.

" Be not the firſt by whom the new are try'd;
" Nor yet the laſt to lay the old aſide,"

is true: yet ſome perſons muſt have tried new words, or no new ones would ever have been

been tried; the queſtion is, when language is arrived at perfection. Alſo, old words ought not to be cauſeleſsly or capriciouſly relinquiſhed, without good attention to the grounds of rejection; as whether there is no need of them through the want of ſynonyms, &c. there being few things more fanciful and arbitrary than words.

I do not perceive the barbariſm of *triune*.

Our author objects to grammatical inverſions, perhaps too generally to be quite conſiſtent. For inſtance, he is aware of the requiſite compactneſs of ſentences; and that it is ungraceful to conclude them with trifling words: for which purpoſe, inverſions are often expedient at the concluſions of ſentences at leaſt. Dr. Johnſon very frequently begins a ſentence with the genitive ſign *of*. For my own part, I can hardly, in particular, diſapprove of the inverſion of the ſubſtantive verb.

" It is obvious, that the ornaments of oratory are materially different from thoſe of

of poetry. The aim of the former is to inform and perſuade; of the latter, to amuſe. The one addreſſes the judgment and the paſſions, the other the fancy. The one requires the utmoſt perſpicuity; in the other, ſome degree of obſcurity is frequently a beauty: a different choice and ſelection of the imagery and figures which are employed, becomes therefore requiſite in theſe different forms of compoſition."

After obſerving, that in this paſſage, the comma between *figures* and *which*, is totally unneceſſary, it muſt be confeſſed to contain a very juſt diſcrimination between oratory and poetry; though they are frequently mixed; and I am afraid, that obſcurity in poetry is ſeldom really a beauty, or neceſſary, unleſs to invelope poverty of genius in artificial ſhade.

" The elegance of poetry, frequently depends upon the happy application of imagery aſſumed from natural objects. The imagery proper for oratory, is, the imagery of ſentiment. In the one, the woods and the plains, the fountains and the hills, the

expanded

expanded ocean, the ſerenity of the heavens, are the moſt ſtriking objects; in the other, the human paſſions and purſuits, the fate of empires, the revolutions of fortune, and the uncertainty and variation in human affairs."

On poetry not didactic, this is a juſt obſervation. But *compariſon*, to which our author afterwards objects in oratory, is of wide extent; and though figures and tiſſues of metaphor may lead aſtray from cloſe ſentiment and ſimplicity, yet I know not how elevated language can always ſubſiſt without interſperſions of ſingle metaphors.

"I am ſenſible that much will, in this caſe, depend upon the acting of a ſermon, (as Dr. Warburton calls it.)" The parentheſis is here unneceſſary, as parentheſes always are at the ends of ſentences.

"A lady aſked a certain great perſon, coming out of church, whether it were not a very moving diſcourſe.—'Yes,' ſaid he; 'I was extremely ſorry, for the man is my friend." Swift.

Swift

Swift was a man of ſtrong wit and ſenſe: but deſtitute of pathos, or of elevated ſentiment; yet ſurely eternal happineſs or miſery may afford ſcope for real pathos.

Our author has certainly foiled both Garrick and Johnſon. And theſe *thoughts* are very valuable, and the moſt inſtructive of any I believe, on the ſubject. They include both the uſe of Swift's *Letter to a young Clergyman*, and to *Lord Oxford*; and have reſemblance to the *Elements of Criticiſm*, with indeed the advantage of being conciſe and perſpicuous: for valuable as are the *Elements*, they are rather too particular and prolix, if not ſometimes confuſed and erroneous.

SERMON I.

"*GOD was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.*" *God was manifeſt in the fleſh*, &c. may, whatever were the ſentiments of

St. Paul, be underſtood in different manners: but *God was received up into Glory*, appears ſtrange.

" Shall we ſay in fine, that, if a ſyſtem of faith be held forth to our acceptance, which many have at firſt rejected, but, on a deep inveſtigation, have received and acknowledged, we are without ſin, if, through indolence, conceit, or prejudice, we refuſe to beſtow upon it, that candid attention and examination which its importance merits?"

This is very juſt: yet the caſe may ſometimes have been reverſed. Have not ſome perſons implicitly embraced this ſyſtem of doctrine, and, after conſideration, rejected it? I mean principally that which is arbitrarily termed the orthodox faith. Our author aſks very pertinently, a page or two hereafter, which, the ſcripture or fabulous accounts, are the original? On which one cannot help always remarking, that the Platonic Trinity, correſponding with many other Pagan numbers of *Three*, inſtead of having

having given riſe to the doctrine of the Trinity, may be ſuſpected to have been itſelf derived from ſcripture-antiquity; a ſuppoſition rendered probable, from various hints in the Old Teſtament concerning this number of *Three*; ſeveral of which I have enumerated in the introduction; and whence may be deduced, a conformity to a Threefold Godhead always exiſting perhaps in a *Divine, Heavenly, Triune Eſſence*, though ſhort of the indigeſtible tenets of fond orthodoxy, ſublime indeed in elevating human nature, but ſurely not leſs debaſing, if the teleſcope is reverſed. And I hope it may be permitted me to point out to the reader's conſideration, the ſmallneſs, not to ſay inſignificance, of the earth in the ſcale of the creation, as an objection both to the orthodox and Arian ſchemes calculated to produce pride and ſelf-importance in mankind. I mean, if according to the Arian ſcheme, Jeſus Chriſt is ſuppoſed to have effected the creation of the earth only. Indeed were it apprehended that his delegation extended to all the planets his temporary reſidence in them all, ſeem, to have been required by the Arian ſcheme.

SERMON II.

"THE *one* rejects every aid of Divine truth; the *other* relies."—— I obſerve that our author, contrarily to moſt writers, when he referentially ſays the *one* and the *other*, by the *one*, rightly perhaps, means the former article alluded to; and by the *other*, the latter. This indeterminateneſs is ſurely no little defect, as admitting room for uncertainty.

SERMON IV.

"UNWORTHY their regard."—— Better, I think, *unworthy* of *their regard*.

"Complaints of the tediouſneſs of exiſtence proceed, not from the lowly abodes of the induſtrious poor, but from the lofty palaces of the ſlothful." This I wiſh not to deny; yet think it muſt be granted, that time often hangs heavy on the hands of labourers, *opus debentium*, according to Horace:

race: but in truth, happineſs or miſery depend very much on habits of mind.

This is a very good and comfortable diſcourſe: yet, after all, I connot avoid thinking that perſons of tender hearts; the various calamities of the world and barbarity of mankind, on the one part, and ingratitude damping the pleaſure of charity, on the other, conſidered; cannot, and ought not to, find the preſent world a place of happineſs or of peace; and in my opinion, careleſs ſhallow merriment is a worthleſs character. What truly humane perſon is not continually ſhocked with the hiſtory of the world and with its preſent ſtate? Hope is indeed ſomething to all, and eſpecially to Chriſtians: but how is even the proſpect of religious futurity croſſed and thwarted by the conſideration of the endleſs progreſs of all ſorts of wickedneſs and miſery! and of what will become of the wretches with which the world abounds? How far muſt a man go before he ſees a better rich man than Dives? And it is not to be wondered if

poor men poſſeſs little virtue, honeſty, or religion, kicked out of doors by the wealthy and great, and too often even by the learned. If men had any religion, and withal a belief of the eternity of future puniſhments, and beheld, inſtead of all, one condemned to the fate of Dives, would not that object alone, damp and deſtroy the pleaſant ſurvey of the creation, and indeed plunge all perſons almoſt into fearful deſpair, and annihilate mankind, by putting a ſtop to the affairs of the world? ſo that proving too much would undo all, and, according to Dr. Blair, unhinge the wheels of the world.

As none can fathom the counſels of the Almighty; I am ſometimes inclined to wiſh that the wicked, and ſuch worthleſs characters as Dives, may be annihilated; and that thus the good may at length enjoy happineſs and peace, unalloyed by the remembrance and thoughts of vile and wicked objects; a notion indeed not perhaps inconſiſtent with the text: *For many are called, but few are choſen; few are choſen,* re-

ſembles an expreſſion of negation. See the ſixth ſermon, and others.

SERMON VI.

OUR author ſeems to hazard a ſuggeſtion that the inhabitants of this globe are the fallen angels, in theſe words, "I confeſs that I never am witneſs to any inſtance of wanton barbarity to inferior animals, bt I look upon the perſon who exerciſes it, as a fallen angel acting under the immediate direction of Satan, and with all the rancour and malignancy of that evil ſpirit predominant in his breaſt." And, how much ſoever this opinion has been exploded, I think the appearance of things conſiderably indicative of it, and that Mrs. Brooke never ſaid a fooliſher thing than the denial of the knavery of mankind, wild as may ſeem ſuch a notion; what ſeems to ſtrangthen it, is, the great ſcarcity of religious and good men, lamentable and aſtoniſhing to thoſe few; and the ſpirit of pride, cruelty, and oppreſſion, in ſpite of

forms of juſtice, triumphant throughout the earth: ſo that the term *inhumanity* ſeems totally reverſed in its application. How infernal is the predominant ſpirit of the world that aggravates the miſery of the unfortunate with ſupercilious haughtineſs, contempt, and inſolence! Of tyrants, one fool-politician ſays, that the right of kings is divine; another, that governments were a compact between the ſovereign and the people. But who, that has read a page of hiſtory, knows not that all dominions originated in fraud, treachery, and violence? diabolic, rather than divine! However Britons now contend, that the line down which the ſovereigns of Britain trace their deſcent, is an exception; that Hengiſt's crown was tarniſhed with no ſcarlet crime. And as to Edward the Third's, and more clearly Henry the Fifth's, and ſtill more ſo, George the Firſt's, claims to the crown of France; nobody can ſuppoſe but that, without the ſalique law, other deſcendents of female offspring would have intercepted Edward's right, within no great ſpace of time; and thus it was not

quite

quite juſt repeatedly to deluge France with blood to enforce a claim as weak as hiſtorians are blind.

When one conſiders of what materials mankind are now compoſed, he is inclined to think them really degenerated from what they were formerly: but recollecting the direction of the ancient philoſopher, *To ſearch for an honeſt man with a lantern at noon*, he is willing to rectify his opinion, by ſuppoſing that they have always been the ſame.

Nevertheleſs, this angelic hypotheſis; according to which, when Satan is termed lord of the air, by the air may be underſtood the earth's atmoſphere; is in fact a comfortable one, from its affording reaſon to hope that this world may be but the ſink, the neceſſary jakes of the univerſe; and that, though there ſhould not be more than one in a million of the fallen creatures now reptiles of the earth, reclaimed and virtuous, all the reſt, nay the whole of them, were there not one good among them

them, would be inſignificant and contempt-ible in the ſcale of beings, in compariſon of thoſe with which the luminaries of Heaven are furniſhed.

" With our anceſtors, the alliance be-tween learning and piety was held ſacred and inviolable; and even at preſent, the truth of the principle which eſtimates the knowledge and genius of any character by his profligacy and irreligion, may, I appre-hend, admit of ſome diſpute," is a fine irony; and this is indeed an excellent diſ-courſe; devout, and eloquently perſuaſive.

SERMON VII.

" IF, by ſome accident, thy birth had been concealed, thou wouldeſt not have been in any reſpect the better for it; and, *bred upon a mountain*, the commoneſt peaſant would have been on an equality with thee."

I think that *bred*, has no proper gram-matical

matical agreement; and that, as it does not correſpond with *peaſant*, but is meant to agree with *you* underſtood, it ſhould have been, *if thou hadſt been bred on a mountain*.

Our author's aſſertion is undoubtedly true; and I conceive that hereditary dignity of aſpect in great families is precarious.

SERMON VIII.

"THE limited portion of happineſs which we are capable of attaining in this life, not leſs than the ſhortneſs of life itſelf, *ſeems* to afford a preſumption."—Would not *ſeems*, be more clearneſs here placed before, *not leſs than the ſhortneſs of life itſelf?*

—"A *reproachful* conſcience."—*Reproaching* might be as well.

SERMON

SERMON IX.

IN "He ſaw his friends and companions deſerted, and *he* himſelf alone in the hands of an enraged multitude" *he* ſhould, I think, be expunged.

"It" (common ſwearing) "is in general intended to give an air of boldneſs and courage; or elſe to fill up the vacancies of converſation, where there is a barrenneſs of underſtanding, to ſubſtitute words in the place of ideas," is a very juſt obſervation.

SERMON XI.

"THE college of ſcribes is generally ſuppoſed to have ſucceeded the college of prophets, in *which* all the youth deſtined for the ſacred miniſtry were educated."——Here it ſeems uncertain, whether *which* is the relative of the college of ſcribes, or the college of prophets.

"Accordingly

" Accordingly we find that the ſcribes were taken indifferently out of all the Jewiſh ſects, (for, about the decline of their empire and religion, they were divided into many.)" Parentheſes are always unneceſſary at the concluſions of periods.

—" Since it is impoſſible to deceive God." Yet hypocrite drivelers think they can.

" The hypocrite, indeed, abuſes virtue, by uſing its ſemblance to evil purpoſes"—And, according to an excellent obſervation, pays a tribute to virtue. And even the audacious profligate, as our author has remarked, is ſometimes compelled to play the hypocrite; to put on the habit of virtue, ſo firm is its foundation.

In " It requires no great exertion to refrain from ſin at firſt: but *when once engaged*, it is a ſinking ſtate, and requires mighty force to extricate us," It might have been *but when once we are engaged in it, it is a ſinking ſtate, and mighty force is required to extricate us.*

SERMON

SERMON XII.

" *WHAT neither ruſt nor moth can corrupt, and what thieves cannot break through and ſteal.*"—" What thieves cannot break through," is hardly ſenſe; in the vulgar tranſlation, it is *where*.

" If the miniſters of the Goſpel are not at this day poſſeſſed of advantages equivalent to thoſe of the firſt profeſſors of our faith; if they cannot raiſe the dead, heal the ſick, cauſe the deaf to hear, or the dumb to ſpeak"—I apprehend, that a perſon who in theſe days could do ſo, would be maligned and hated as much as were the diſciples, and Chriſt himſelf.

SERMON XIII.

" *IF in this life only we had hope, then* were *we of all creatures moſt miſerable.*" Here is one of the odd modes of uſing *were*.

SERMON

SERMON XIV.

"NOT a ſentiment of virtue, not one generous emotion, but is the effect of inſtruction and art"—does not ſurely correſpond with the natural ſtate of man; and how often does education promote ſyſtematic fraud and oppreſſion!

SERMON XV.

HAS a fine and ingenious beginning: but in the ſequel, the repetitions of *John the Baptiſt*, have an air of burleſque.

"When to hope for a remedy, *were* abſurd and impoſſible.—*Were* for *would be*.

SERMON XVII.

"AN apprehended mortification, which yet by ſome chance may not take place, renders it prudent that I ſhould loſe a limb: this, without conſidering the hazard of life, is in itſelf a loſs; a mutilation of

of our maker's image; is attended with inſufferable pain," is a remarkable thought, and hardly orthodox: as I think it is uſually ſuppoſed, that the likeneſs to himſelf in which God formed Adam, was mental.

" Whatever racks and diſorders moſt the human frame, muſt weaken moſt the ſyſtem; muſt leave the worſt effects, and diſpoſe it moſt to the attacks of diſeaſe." This I cannot avoid thinking a reaſon for adopting corrected opiates in the gout, though contrary to orthodox practice.—

Theſe truly practical diſcourſes, are a good example to the rules laid down in the inſtructive introductory preface; and poſſeſs a diſcrimination, clearneſs, and integrity, that come home both to mens heads and hearts, with which the author ſeems peculiarly acquainted.

REMARKS

REMARKS

ON

BISHOP PORTEUS'S SERMONS.

FIFTH EDITION.

SERMON I.

THE gulph opened by hypocritical blaſphemy, has rendered the text of the firſt ſermon *(Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength. This is the firſt commandment)* a kind of amplification of the firſt precept of the decalogue, matter of delicate compliance. In this diſcourſe, there is ſome novelty of ſentiment reſpecting this *love of God*, which his lordſhip informs us ought not to be a mere frigid contemplation, nor yet an affection combined and confounded with earthly paſſion, as both Methodiſts and Papiſts fooliſhly and impiouſly deſcribe it by equivocal expreſſions and *double entendre*.

SERMON II.

PAGE 35. " He " (namely he who ſincerely examines the Goſpel) " finds in it a religion, pure, holy, and benevolent, as the God that gave it. He finds not only its moral precepts, *but even its ſublimeſt myſteries*, calculated to promote, internal ſanctity, vital piety, univerſal philanthropy. He finds it throughout *ſo great and noble*, ſo congenial to the fineſt feelings and moſt generous ſentiments of his ſoul, that he cannot but wiſh it may be true; and never yet, I believe, did any good man wiſh it to be true, but he actually found it ſo."

Query, how great and noble ſoever the exaltation of man to God, according to the fond interpretation of many, may appear on the human ſide, query, whether it may not appear debaſing to the Divine Being? and query, how likely profound condeſcenſion is to ameliorate hardened contemptuous ſinners. As to " never yet, I believe, did any good man wiſh it to be true,

true, but he actually found it ſo," the expreſſion ſeems too poſitive.

Were worms, related as they are to man, to boaſt of their equality with him; for I believe, that the imaginations foſtered by prepoſterous and blaſphemous pride, in the hearts of ſome men, riſe to a pitch incredible to the wiſe and humble—I am very much inclined to think that the human race, inſtead of conſidering the idea as "great and noble," would deem it an impudent indignity and affront. Moreover, it is not unnatural, when once the Deity and mankind are brought to a level, for fanatics and the Devil to confound divine and earthly affections.

Page 43.—"To the man of pride and *paradox*."—*Paradox* is rather an unlucky word in the mouth of orthodoxy; and *common ſenſe*, which ſome men, his lordſhip obſerves, refine away, is hardly luckier.

Page 45. The concluding words of this ſermon, "But remember this one thing,

that you ſtake your own ſoul upon the truth of it," indicate the truth of *diſbelief*, and it does not well ſquare with his lordſhip's own conceſſion, that it is a qualification of diſbelief, if it is ſincere. Were it not for this apparent retraction, this would have been a good and candid diſcourſe throughout. His lordſhip's ſatire glances on a certain Socinian doctor, who, had he more wiſely, or rather leſs fooliſhly, a little ſuppreſſed the latitude of his ſentiments towards the biſhops, would have even then found the chins of that reverend body too weighty for his poiſe.

SERMON III.

PAGE 49. "For do we not every day hear men pleading *conſtitution* in excuſe for their wickedneſs, and throwing all the blame of their vices on the ſtrength of paſſion, or the violence of temptation? And what is this, but to ſay, in other words, that they are *tempted of God?* &c."

I apprehend

I apprehend the conſtitutions of perſons to be of a complicated conſiſtence, not entirely the immediate work of God; and that it is far-fetched to deem mens plea of their conſtitutional bias as a temptation by God. Does not temptation bear a temporary or local meaning, as when we ſay, *Lead us not into temptation.* Though there is much truth in this diſcourſe, it is hard indeed to lay to the charge of thoſe, who complain of their conſtitutions, that they accuſe God, the moſt impious outrage of fanatics. Whitfield once began a diſcourſe thus: Perhaps, ſaid he, you don't know that God keeps a great dog. Yes, adds he, and by him it is that mankind are worried and hunted.

SERMON IV.

PAGE 85. "Can honour, can intereſt, can reputation, or thoſe moſt watchful natural guardians of our virtue, pride and ſhame?"—*Pride* is a word often improperly

uſed; what is frequently termed a decent pride being no pride at all. For inſtance; if a perſon is conſcious of good or great qualities, a due eſtimation of them in himſelf is not pride, to conſtitute which *overweening* is neceſſary.

The text of the three following diſcourſes is this very important one, from Matthew xxv. 46. *And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.*

SERMON V.

PAGE 96. note. "But the progreſs which the doctrine of *materialiſm* has already made on the continent, and is now endeavouring to make in this kingdom."

A doctrine's endavour to make, is rather bald, but the reprehenſion is juſt.

P. 106.—"Becauſe, after all, it might be ſaid,

ſaid, that, although perception and reflection cannot perhaps be the *natural reſult* of mere matter and motion, yet God certainly may, if he thinks fit, *ſupernaturally* annex them to a ſyſtem of organized matter, ſuch as the medullary ſubſtance of the brain probably is."

This argument taken from Locke is, in my opinion, an abſurd one. May it not be depended on that God has erected the univerſe on ſtable and conſiſtent principles, not to be broken in upon by new-fangled fabrications and quackery? as otherwiſe the Trojan horſe might have been endued with life by a capricious power? As to the queſtion, whether the ſoul is material or immaterial, it may be reaſonably preſumed that it is of a kind different from corporeal matter: but of what nature it is, thoſe who conſider the boundleſſneſs of the univerſe, and the infinite varieties of all things, and the unknown relations that may ſubſiſt, will be ſlow to pronounce, whilſt they are unacquainted with the conſtitution and eſſence of nearly all things before their eyes.

Nor is it likely that Dr. Prieſtley will, with all his ſkill and apparatus, ever equal Prometheus, unleſs he retrieves his phlogiſton.

And now I have in part to aſk pardon of his Lordſhip, who adopts this very train of reaſoning, for the cenſure too haſtily thrown out. In regard to Locke, moſt perſons ſeem ignorant, that, excluſive of his contradictions, he was a materialiſt; and moſt divines ſeem to forget, that both he and Sir Iſaac Newton were heterodox. Locke's *Reaſonableneſs of Chriſtianity* is a work rarely mentioned by thoſe who ſeem determined to have all ſtaple writers and preferments on their ſide.

Page 115.—" Each" (namely the ſoul and body) " preſerving its own powers and attributes diſtinct, yet acting in perfect concord and harmony with each other." This ſhould perhaps be underſtood with ſome reſtrictions.

Page 118. " Our almighty Creator may undoubtedly, if he thinks fit, by an extra-

ordinary

ordinary act of his power, put a period even to our immaterial part, when its frail companion dies. But there is no imaginable reaſon for ſuppoſing that he will."

Though ſuch a doubt is perhaps liable to an objection, ſimilar to that I made at page 106; I am ſometimes inclined to queſtion the latter part of this orthodox opinion, which doubt the reſervedneſs of revelation perhaps countenances. According to human practice, connected indeed with neceſſity, rogues, how much greater ſoever are permitted to live, are hanged out of the way; and we cannot ſay, that it would be derogatory to the mercy and wiſdom of God to expunge knaves and fools from the face of eternity. That "the body is not phyſically annihilated by death"—has by Hume, in his poſthumous works, been perverted to the ſuppoſition of the mortality of the ſoul, which I have endeavoured elſewhere to confute, as involving that of all beings whatever.

In this diſcourſe, no inconſiderable acquaintance, with philoſophical and metaphyſical

phyſical theory, is adduced in reconciliation with religious practice, and the latter is at all events enforced. But the hundred and eleventh Spectator, ſo greatly commended by his Lordſhip, is not original. To ſearch no higher, the idea is urged in Dr. Thomas Burnet's elevated Treatiſe on the *State of departed Souls*, chap. i. &c. and by Bp. Butler, in his Analogy.

SERMON VI.

PAGE 125. " Is it credible, is it poſſible, that the mighty ſoul of a Newton ſhould ſhare exactly the ſame fate with the vileſt inſect that crawls upon the ground—?" is taking for granted that ſmall animals are entirely mortal.

Page 130. " We live upon the future, though the future conſtantly deceives us; we continue graſping at diſtant happineſs, though it always eſcapes out of our hands; and go on to the very end, preſſing forwards towards ſome imagined good, with the ſame eager-

eagerneſs and alacrity, as if we had never ſuffered the leaſt diſappointment in our purſuit," might by a Hume be perverted to the improbability and ridicule of the idea of a future ſtate.

Page 132. "Almoſt every one is deſirous of leaving a reputable character behind him, of being celebrated after he is gone, by the little circle of his friends, for his good ſenſe or his good-humour, his charity or hoſpitality, his honeſty or fidelity."

Had his Lordſhip added the *art of getting money* to the liſt, he would have included a more general ambition; however, we ſee not this boaſt on tomb-ſtones as yet.

Page 134. "Delicate temptations" ſeems a favourite expreſſion of his Lordſhip.

Page 139. "Who will ever believe that Providence concerns itſelf in human affairs? Who indeed will believe it, if theſe diſorders are permitted, without any token of them here

here, or any intention to rectify them hereafter?"

Thus it appears, that future rewards are combined with the exiſtence of an Almighty power, and that they ſtand or fall together; and conſequently that what ſhort-ſighted men regard as a preſumption againſt a future retribution, is really a preſumption of the contrary.

SERMON VII.

PAGE 148. "We have in that caſe an active principle within us, which has every imaginable appearance of being diſtinct from the body, immaterial, *indiſcerptible*, and indiſſoluble."—Here *indiſcerptible*, if it means *inſeparable*, ſeems improper.

Page 149.—"With the brutes we periſh."

Here is another implication that brutes ſhall not have another ſtate of exiſtence, becauſe

becauſe of the words, *like the beaſts that periſh*, in ſcripture. But will his Lordſhip rely on ſuch a detached expreſſion for pronouncing the ſentient quality of brutes mortal, a thing as irreconcilable with the juſtice of God, as the mortality of the ſouls of men? Will a gracious God, whoſe Providence is over all his works and creatures whatſoever, ſuffer innocent animals to be ſubject to the outrages of tyrant men, which ſome kinds eſpecially experience, whilſt others live in pleaſure or luxury; without any recompenſe here or hereafter? An opinion that unhinges the powerful rhetoric of theſe three diſcourſes, which are a fine amplification of Butler's analogy.

Page 159. "What now ſhall we ſay to this remarkable fact, this ſingular phenomenon in the hiſtory of the human mind." The happy effect, his Lordſhip means, of Chriſtianity on the manners of mankind.

Were not the malverſation of Chriſtians, viz. nominal Chriſtians, a ſtumbling block, I would obſerve that the principal advantage

tage of revelation, ſimply conſidered, may be the correction of moral depravity, for that otherwiſe the uncertainty itſelf of the heathens afforded them a more ample and diſintereſted field of trial and probation. And if their opinions were erroneous; ſtill, on the ſuppoſition that falſe belief is now, in the days of light, more criminal, their condemnation will probably be ſmaller. A melancholy thing it is, that the ſolution of all honeſty into fallacious appearances, and of all religion into decent nothingneſs, ſhould be now deemed, and *be* a knowledge of the world. And ſuch is mankind, that a latitude of confident philanthropy is impracticable, as our Saviour, it might be ſaid, experienced: and if men believe half of the goſpel, as, ſince making the former part of this remark, I find, acknowledged by his Lordſhip; it is to be feared, that, infatuated with pride and grandeur, they in general hate the whole, and that as thoſe who partake of the ſacrament of Chriſt unworthily, injure, inſtead of benefiting themſelves thereby, ſo it is to be feared that revelation will prove a curſe, inſtead of a bleſſing, to

thoſe who ſpurn at the goodneſs of God; for as to the all-ſufficiency of the mechaniſm of popery, or of the faith of methodiſm, they can blind no perſons of common ſenſe, but thoſe who chooſe to ſhut their eyes.

A little after, his Lordſhip ſays, that "they, the natural evidences of a future ſtate, amount to nothing more than *great probability*." But if the exiſtence of a powerful God is taken for granted on natural proofs, then a future ſtate, both of men and brutes, let me ſay, ſeems certain, on the grounds of his juſtice and goodneſs.

SERMON VIII.

I SHALL ſet down the text only, from Titus ii. 6.

Young men likewiſe exhort to be ſober-minded.

SERMON

SERMON IX.

PAGE 207. He " (God) " has, in various paſſages of ſcripture, expreſſed his concern even for irrational creatures, and has declared more eſpecially, in the moſt explicit terms, that the reſt of the ſabbath was meant *for our cattle and our ſervants* as well as for ourſelves." See my remark concerning brutes, Sermon VII. which, however, are not totally irrational. It has been ſaid that an archbiſhop, or his lady, made routs on Sundays: glorious indeed! but unbecoming the mention of a polite prelate: Piety, keep your diſtance.

SERMON X.

PAGE 229. " It is eaſy to conceive then, how exceedingly they" (the Athenian philoſophical ſophiſts) " muſt be diſappointed, when a new religion was propoſed to them, conſiſting chiefly of a few plain facts and practical precepts, calculated, not to

to amuſe the fancy, but to reform the heart ;"—

This ſurely is not to be underſtood of the myſteries of Chriſtianity, which fly above all metaphyſics, and indeed all *fancy* whatever. God's reſidence in a man, and this man treated like a *common malefactor*, was, one would think, ſufficiently novel to pleaſe the Athenians, unleſs indeed their mythological accounts of deities in earthly forms had anticipated their wonder.

Page 240.—" To them that periſh, fooliſhneſs."—Here *periſh*, as in other places of ſcripture, is applicable to mankind.

Page 242. " He " (our Saviour) " well knew that the Jews expected in their Meſſiah a ſplendid victorious deliverer, and that the heathens loved to be amuſed with philoſophical diſputes, and *oratorical harangues*." Not but that he was excellently ſkilled in rhetoric, in which a familiar ſimplicity is often wonderfully combined with powerful perſuaſion, but beautiful figures

of ſpeech are alſo by him ſometimes adopted.

Page 243. " It is a charge brought againſt thoſe miſſionaries by ſome writers, and believed by others of conſiderable authority, that, finding the people of that country" (China) " exceedingly ſcandalized at the doctrine of a crucified Redeemer, they thought it prudent to deny that Chriſt was ever crucified."

Providence uſually working by ſecond cauſes; would miſſionaries ſoften the orthodoxy of their myſteries, inſtead of pertinaciouſly inſiſting on every iota of what muſt appear contradictory jargon, in which they probably differ from the primitive promulgators, it would probably have a happy effect, as has been experienced in ſome inſtances.

Lord Shafteſbury impiouſly denominates the martrys ideots. However, though mere prudence and caution ſeldom accompliſh much; addreſs to which, combined

bined with fortitude, St. Paul, to go no higher, was by no means a ſtranger, and which is ſo uſually practiſed in bad, ſeems defenſible in good cauſes. It is judgment, liable as it muſt often be, without uncommon good fortune, to erroneouſneſs, that muſt decide between reſolution and obſtinacy; which brings to my mind an excellent line of Mr. Weſton,

Heads that diſcriminate, and hearts that feel.

The Mahometans, who deny not Jeſus Chriſt to have been a great prophet, however inferior to Mahomet, do not, it ſeems, believe that he was crucified. See White's Bamptonian Sermons.

SERMON XI.

PREACHED ON THE FAST-DAY 1779.

BEGINS in an elevated ſtyle bordering on ſatire, and reſembling the paſſage quoted in the 5th page of it, from the incomparable maſter of pathos, Jeremiah, from whom the text is taken.

SERMON XII.

PAGE 276. "*As* the nature of the human mind furniſhes a very obvious reaſon for religious bigotry, and cruelty in general, ſo may we, from the peculiar circumſtances and ſituation of the earlier Chriſtians, account for the origin of *their* propenſity to it in particular."

There ſeems much reaſon to ſuppoſe in theſe enlightened times, religion itſelf is at a lower ebb than heretofore, and that religious wars of all kinds muſt be nearly at an end. For as his lordſhip attributes religious conteſts to their high importance, it being now evident that religion is poſtponed to every, the mereſt trifle, the future diſturbances it will really cauſe, will probably be ſmall. Such is the nature of this world, that the moſt valuable objects either cauſe bitter contentions, or ſink into indifference, and that colliſions are neceſſary to whet mankind from ſtupor even in affairs of the very higheſt concern.

Page 289.—" And, as the ſacred writings opened more and more upon him," (the Proteſtant) " he found his heart gradually melt within him into tenderneſs, compaſſion, and love towards every human being, of whatever denomination, party, ſect, or perſuaſion."

I wiſh that enlightened Chriſtians conſidered the Aſiatics, and African negroes with *tenderneſs, compaſſion, and love* ; and that after his lordſhip's doctrine concerning the *hardneſs of the human heart*, he had only repreſented theſe feelings as thoſe to which the Goſpel ſeems to tend.

Page 293. " There is, indeed, ſomething very delightful in the idea of the whole Chriſtian world uniting in every article of faith and practice, and agreeing no leſs in inward ſentiment than in outward form. But this, I fear, is a viſionary ſcene of unity and concord, which we have no reaſon to expect from any promiſes of ſcripture, and ſtill leſs from any principles of human nature."

What is to be thought of thoſe who directly, or indirectly, prevent the extenſion of the Chriſtian name itſelf to its ancient boundaries, and thus endeavour to thwart the ſuggeſtions of ſcripture, that all nations ſhall become one fold under Jeſus Chriſt? Are ſuch practices juſtifiable on the plea of petty reſentments, pecuniary conſiderations, and microſcopic policy?

Concluſion of this Diſcourſe

As one extreme uſually follows another, ſo as according to the text of this ſermon, our Saviour, at his firſt advent, brought a ſword; ſo it is reaſonable as well as ſcriptural to believe that, at his ſecond, he will bring peace indeed, the ſubject, I perceive, of the following diſcourſe, in which, whatever is ſaid of actual *peace* and *good-will* muſt, I apprehend, be referred to the ſecond advent; a diſtinction which, were not divines tenacious of inconſiſtency and contradiction, could hardly eſcape them. But let us ſee how hislordſhip manages the following diſcourſe, the text of the preſent

ſent one which I have peruſed being, *Think not that I am come to ſend peace on earth; I came not to bring peace, but a ſword*—and of that on which I am now about to remark, *On earth peace, good-will towards men*—on which he may perhaps throw ſome reconciling lights.

SERMON XIII.

PAGE 298. "When the 'corner-ſtone' of the earth was laid, the ſacred writers tell us 'that the morning ſtars ſang together, and all the ſons of God ſhouted for joy'—And a bleſſed race indeed are its in h bitants!"

Page 302, 303. "The firſt and moſt important ſenſe in which our lord may be ſaid to have brought us peace, was, by taking upon him the ſins of the world, and thereby making *our peace with God*; and, in conſeqence of this, giving us *that peace of mind* which the world could not give. 'He is our peace,'" ſays the apoſtle," 'that he

might reconcile us to God. The chaſtiſement of our peace was upon him. Being juſtified by faith, we have peace with God through our Lord, Jeſus Chriſt.' " Expreſſons of this and the like import are ſo frequent in ſcripture, that is impoſſible for the moſt ingenious criticiſm to elude their force. They evidently prove, that the *peace* which our Saviour 'brought on earth,' was, in its primary acceptation, of a *ſpiritual* nature; that when we were at enmity with God, our peace was made with him by the death of his ſon; that he gave himſelf for us, an offering and a ſacrifice to God *; and that this is the chief point of view in which his divine miſſion is conſidered in ſcripture."

I truſt that his lordſhip does not mean to quibble in the application of texts. But I conceive that the obvious, natural, and proper meaning of the *peace* which our Saviour will, good Chriſtians truſt, event-

* That is, God gave himſelf an offering and a ſacrifice to himſelf.

ually

ually bring, and to which his Goſpel has a natural tendency, is, *peace and concord throughout the world*; without which, good and compaſſionate perſons can hardly enjoy complete peace of mind. Such is the idea generally, I preſume, and naturally annexed to the idea of the conſummation of the office of the Meſſiah, but ſuch as none can ſurely imagine to have yet taken place. There is nothing (the pertinacity of divines obliges rational candid inquirers to repeat) that hurts the cauſe of religion more, than laying on its ſhoulders more than it can bear, and thereby crippling it. Certainly it cannot be incumbent on them to prove that which does not exiſt; and happy indeed would it be, were the time arrived that they might actually hail the world with, *On earth peace, good-will towards men!* which was, experience makes it evident, no more than a prophecy concerning, probably, a new heaven and a new earth, an hypotheſis that by no means annuls that comfortable and ſublime annunciation. Nevertheleſs his lordſhip (page 306) aſſerts, that "It is not only in a ſpiritual ſenſe, that

that our Redeemer *brought peace upon earth*; it is true of him," ſays he, " in a temporal meaning alſo." This I will not totally deny, but muſt beg leave not to admit in its latitude, eſpecially as it cancels ſeveral paſſages in theſe diſcourſes themſelves, the neceſſary conſequence of blending bigotry with candor, and confounds effects which do not exiſt, with the mere tendency of our Saviour's precept and his own example. Why would his lordſhip weaken his cauſe by a vulgar attempt to prove too much? why was he not ſatisfied with affirming that the tree of life is replanted, but that it has not yet blown, much leſs produced Heſperian fruit? To mention but one modification of modern Chriſtian manners, duelling, unknown among the ancients, and infinitely degraded from the noble and worthy ſpirit of chivalry, into a ſpecies of honourable ſavageneſs, far different from patience and humility; where, where is to be found this peaceful happineſs on earth? this warm blood of benevolence, and milk of human kindneſs, except in the addled heads

heads of orthodox dreamers, or in the mouths of parrots?

Witneſs, Heaven, (exclaims Dr. Thomas Burnet, in his treatiſe * concerning the ſtate of departed ſouls) *and witneſs, earth, and witneſs, ye conſcious ſtars, that this eternal and ſacred law, that the good ſhall be happy and the wicked miſerable, is, among us wretched mortals, in the compaſs of this life, never kept inviolable; therefore grant me but this, that God is juſt and holy, and the neceſſary conſequence of it muſt be, that there will be rewards and puniſhments in another life, and that human happineſs and human miſery do not altogether depend on this preſent tranſitory ſtate. Run through the records of all times, of all nations, the Grecian, the Roman, of whatever country you pleaſe, you will find in them all, the Socrateſes, the Catos, men at the top of their ſpecies, renowned for the excellence of their natures, and diſtinguiſhed by the ſingular endowments of their minds and manners. Theſe you will find oppreſſed by the iniquity of fortune, hated by the*

* Tranſlated by Dennis.

impious

impious and noiſy vulgar, and perſecuted by envy with her blackeſt calumnies; nor can tyrants, and men in power, endure the freedom of a noble ſpirit tenacious of truth and virtue. This is the miſerable condition of human affairs.

Is the epithet *barbarous*, when we ſay a *barbarous world*, that includes within itſelf an hoſt of Anti-Chriſtian qualities, a juſt or unjuſt one? if it is unjuſt, let this remark go for nothing. As to the ancient uſage of ſlaves, God grant that there may be ſoon no parallel in modern times ſo ſmoothly depicted by his lordſhip, whoſe own humanity in this inſtance is ſo conſpicuous, whilſt the efforts of adminiſtration therein, palliates at leaſt its countenance of the Turks, under whoſe deſpotiſm ſo large a part of Chriſtendom, perhaps for its ſins, lies proſtrate, and by whom it has been already twice, and may be again threatened to be extirpated; and with the endeavour to aboliſh ſlavery, donations to the poor, one ſpecies of charity, however ſophiſtic, ſo frequent in this age, ought in juſtice to be noticed, to its honour. By the way, query,

how

how comes it about that the Roman ſlaves are repreſented by Terence, &c. as ſuch merry wags? Did he copy from Greece?

Page 307. "The firſt miracle he worked, was with a deſign to promote good-humour and good-will among men; and all of them tended to improve the peaceful enjoyment of life in ſome material inſtance." I know not whether this is a new obſervation, tending to ſhew Chriſtianity in a hue different from that of the black jaundice, as it is often dreſſed.

Page 316.—"That juſtice is moſt uprightly and impartially adminiſtered; that the meaneſt of the people are as much under the protection of the laws as the moſt rich and powerful."——

However impartial are the ſuperior courts of juſtice, whoſe deciſions cannot in general be obtained without ruin to one or both parties, it is ſurpriſing, that ſo ſenſible and obſerving a perſon as his lordſhip ſhould fall into ſo ſtrange an imagination as this;

this; when it is ſo well known what tyrants are our provincial magiſtrates, who, beſides that they diſpenſe with, and in a manner make in their own diſtricts what laws they pleaſe in many criminal matters, by their aſſumed diſcretionary powers added to thoſe with which they are from time to time really inveſted by the legiſlature, are making large ſtrides towards the ſubverſion of the very theory of the conſtitution.

I obſerved that it was at leaſt liſtened to in the Houſe of Commons, that a diſcretionary power ſhould be given to juſtices of the peace, in enforcing the act to preſerve trees, &c. whence it would come to paſs, that thoſe of gentlemen, and of thoſe who ſhould acquire the favour of gentlemen, would indeed be protected. Who is ignorant of the practices reſpecting mitigation in ſmuggling? and who wonders at them, whilſt juſtices and legiſlators are the ſame perſons?

In a word; as I have already ſuggeſted, I conſider this ſermon as prophetic of the author's

author's wiſhes and as the hope of all good men, rather than deſcriptive of reality; eſpecially as his lordſhip's own ſucceſs in the world, the reward of conſcious merit, muſt be to him a natural recommendation of the times; and that "where there is no Chriſtianity, there is no liberty," has certainly more truth, than would have the inverſe implication, that *where there is Chriſtianity profeſſed, there is liberty.*

SERMON CCCXXVI.

"IF we are not lovers of pleaſures more than lovers of God; if our piety is greater, it muſt be great indeed," is ſhrewd, and ſo is—

"It" (gaming) "has appropriated to itſelf the name of *play*; for what reaſon, I know not, unleſs to *play* with our lives and fortunes, with happineſs temporal and eternal," (and to preſent ſharpers with our fortunes, his lordſhip might have added) "be the moſt delectable of all human enjoyments."

Page 329. " But putting this ſtrange unaccountable paſſion out of the queſtion."—

To get money and loſe time, are doubtleſs the vain motives of gaming. Avarice being one of its ingredients, it has the quality of never palling, but ought not to employ higher than ſecondary minds, were gameſters honeſt; but as they are not, high play, eſpecially with thoſe who have nothing to loſe, is certainly a curious piece of idiotiſm, ſecond only to Engliſh law, which ſtrips both parties.

Page 331. " When the unclean ſpirit cometh, he finds every thing within prepared for his reception, empty, ſwept, and garniſhed;"—namely, the hazard-table, dice-box, and ſharpers with empty pockets to be filled, than whom none but lawyers ſweep cleaner.——This is an excellent practical diſcourſe.

The two following ſermons are on the difficult text, James ii. 10: *Whoſoever ſhall keep the whole law, and yet offend in one point, be*

he is guilty of all, which, by the way, has ſomething of paradox in the Engliſh, and may be oppo'ed, or ra:her appoſed, were there ſuch a word, to the declara:ion, that he who works b it one hour, deſerves wages equal to thoſe of him who bears the burden and heat of the day.

SERMON XV.

PAGE 354. " Between theſe there appears to be no middle rank, no neutral ſet of beings who are neither puniſhed nor rewarded."

This idea of a future ſtate ſeems inconſiſtent with reaſon, analogy, and juſtice. His lordſhip had granted that reaſon may ſupply the deficiences of revelation, but now a little ſoftens the apparent rigour of the text, and ſeems to fall into the extreme, the oppoſite of the all ſufficiency of faith inculcated by the Methodiſts, who are not at a loſs for detached texts to their purpoſe. However, I little fear that his lord-

ſhip's candour will throughout, throw men of upright intentions on the treacherous ſands of Methodiſm and Popery, that, however outwardly unlike, concentre in the ſame.

But farther; as no one can pretend, amidſt colliding texts, more than to draw the outlines of future retribution, ſo it may be reaſonably ſuppoſed that virtues and vices may be balanced, when Juſtice ſhall, in the preſence of men and angels, lift aloft her ſcale; and that great virtues will proportionally preponderate againſt many ſmall vices, which nevertheleſs will not be forgotten any more than inferior virtues. It ſeems extremely improbable, that he who forms complete the innumerable parts of minute animals, will coarſely lump, as it were, human works together. If the ſcriptures have not announced the exiſtence of a future neutral ſtate, ſo neither perhaps have they declared its non-exiſtence. See my remark on ſermon v. Page 118.

His lordſhip, through inadvertency or intention, makes little diſtinction between the ſize of crimes, and does not notice the impoſſible exiſtence of a human being without fault, nor the faſcinating vortex of example, nor ſeems to have duly conſidered the efficacy of the Chriſtian redemption in ſome degree independent of ourſelves. But perhaps his anſwer to this would be, that the Chriſtian ſacrifice merely reduced mankind from its fallen ſtate to a condition of probation.

SERMON XVI.

PAGE 370.—" Yet why ſhould we expect this from the Goſpel diſpenſation, when in the ordinary courſe of God's providence we find it quite otherwiſe?" Perhaps becauſe the Goſpel diſpenſation is not an ordinary inſtance of God's providence, though probably a correſpondent part of the whole. See Butler's analogy.

Page 376. " Or ſhould we think that

ſervant worthy of his hire, and our favour, who, although in other points he behaved well, yet in one material part of his buſineſs, where his ſervice was moſt neceſſary, and moſt acceptable to us, acted in direct oppoſition to our expreſs orders?" This ſeems to be a deſertion of his lordſhip's hypotheſis, and a confinement of the text to a perverſe obſtinacy of diſobedience.

Page 377. " The ſubſtance of them" (the late Lord-Cheſterfield's letters) " is compriſed in a few words: adulations to thoſe we deſpiſe, courteſy to thoſe we hate, connections without friendſhip, profeſſions without meaning, good-humour without benevolence, good manners without morals, appearances ſaved, and realities ſacrificed." An incomparable epitome, but ſurely not of Britain and her allies, the Chriſtian ſpirit of which is, it may be hoped, without example; otherwiſe it might be emphatically aſked, where is the boaſted effect of Chriſtianity on the manners of the times? See my remark on the thirteenth ſermon. It is, however, clear, from the endleſs tautology of thoſe

thoſe letters, that they were not intended for publication, but merely for the edification of a ſon much reſembling Cymon.

Page 379. "*Enlightened age*"—ſarcaſtically expreſſed by his lordſhip himſelf. An example of the ſtreights to which ſtrained repreſentations reduce.

Page 380. "If one man, for inſtance, thinks that adultery and hypocriſy are, in certain circumſtances, and on certain occaſions, allowable; why may not another claim the like indulgence for anger, pride, ambition, or revenge, and rank *them* alſo in the number of genteel and reputable vices?" Are they not ſo ranked, and inveterately? Certainly they are, and paſt all hope of correction.

Perhaps the concluſion of theſe two diſcourſes is, according to his lordſhip's conceſſion that St. James needed not to have expreſſed himſelf juſt as he did, an example of free criticiſm ever grateful to ſound minds, rather too harſh, the depravity of the world conſidered, and its

elegance that cannot endure any thing ungenteel. I hope that on this occaſion, it will be no impiety to cite a line from a claſſical author, written on a man of a mixed character, an appellation of which few are, in theſe days of polished inanity, deſerving, and to whom is applicable,

His faults be forgotten, his virtues remain.

Of difficult paſſages of ſcripture, there is one, the parable of the unjuſt ſteward, which for my own part, I had never been able to ſolve otherwiſe than into concealed irony: though the context ſomewhat reſembling it, Luke xvi. 9—" Make to yourſelves friends of the mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations," might poſſibly, taken alone, be conſtrued as if it were ſaid, *So conduct yourſelves in this ſinful world, as to procure everlaſting happineſs in the future:* but then again, the four following verſes ſeem to knock the idea at head, and render confuſion more confounded, unleſs it be ſuppoſed to confirm an

an ironical commendation of the ſteward, and the eighth verſe be regarded as a taunt, or a ſuggeſtion, that the children of light, wiſe as ſerpents as they are elſewhere commanded to be, ſhould follow the example of the children of this world, in their views and purſuits.

SERMON XVII.

IT would be a criminal omiſſion to forbear, on the peruſal of this excellent diſcourſe on the *ſlave-trade*, congratulating Britain and, in ſome degree, *humanity*, on an adminiſtration, and the moſt able members of an oppoſition, concurring in an endeavour to emancipate their fellow creatures from intolerable ſlavery. The mention of the names of individual patriots, miniſterial and antiminiſterial, who promote ſo bleſſed an intention, would be ſuperfluous. But, O Heavens! that there ſhould be a legiſlative, party of men; that there ſhould be perſons who would be deemed patriots and Chriſtians, who

dare to look up to the throne of Grace, that could wiſh, yea totally to blaſt it in every reſpect. To ſuch the text of the fifteenth ſermon, *Whoſoever ſhall keep the whole law, and yet offend in one point* (ſuch a heinous point) *he is guilty of all*, whatever was its preciſe meaning, is deplorably indeed applicable.

At all events, Britons, among whom humanity and generoſity have been pronounced to abide, will have an opportunity of teſtifying whether they deſerve the appellation, by marking thoſe who, through vile ſelf-intereſt or other ſiniſter views, become the advocates of the moſt infamous traffic ever heard of, whether in the oppreſſive treatment of fellow beings when enſlaved, or the barbarity of maintaining civil wars in Africa, and keeping the ſword for ever unſheathed.

Among the ſceptical allegations in favour of a practice outraging the dictates of religion, morality, and of Nature, is the danger that would accrue to the white tyrants

tyrants from its abolition. In anſwer to which, I would flatly ſay, that *Lex eſt æquior nulla, quam necis artifices arte perire ſuâ*, and that ſome things are ſo flagrant, that recoiling Nature abhors them, and they ought, there being no rule without exception, to be reprobated without examination, as a baneful tree ought to be extirpated, though ſome uſeful plants be torn up with it; that politicians ſhould, previouſly to all other conſiderations, purſue humanity, be men, and not literally incur the taunt, *O cives! cives! quærenda pecunia primum eſt! humanitas poſt nummos.* But, *ſalvâ humanitate*, humanity ſecured, then let them be ſtateſmen, and as ſagacious as they pleaſe. Of all laws, retaliation is that for which nature and common ſenſe plead moſt irreſiſtibly; and I confeſs that it would not deſtroy my peace, to hear of that law being put in execution, on men fattening on the mercileſs oppreſſions of their fellow creatures reduced from the condition of human beings to that of brutes, that their tyrants, brutes of a different claſs, and their brother abettors may ſoothe their pride

pride with the contraſt between themſelves and others of their ſpecies; ſo much as it excites my indignation to hear defended a ſyſtem of remedileſs vaſſalage entailed on helpleſs victims, that Europeans may not run the leaſt hazard of being fully furniſhed with rum, and an intoxicating liquor, or the revenues of their ſtates be in any manner riſked. The uncertainty of human affairs, through which good endeavours alone are in the power of man, teaches even policy, that prominent juſtice ſhould be always embraced. And let it not be forgotten, that an overruling providence will eventually prevail, and confer a bleſſing on a policy ſo generous as the aboliſhment of ſlavery; a providence conſpicuous in its aggrandiſement of Britain, a nation that, with all her faults, was wont to fight the battles of freedom, and at this time erects her head above the abyſs of debt, into which, for the moſt part, ſhe has been thereby plunged. Cold prudence ſhould ſometimes yield to worthy adventure; and it would be but a perſeverance in the tenor of her conduct were it termed knight-errantry or what not, if ſhe were not only

to

to aboliſh the nefarious traffic of her own ſubjects, but, laying faction aſide, and making voluntary contributions, to guard the coaſts of Africa from the depredations of other nations, fearleſs of the conſequences of noble endeavours that would not fail to draw down the bleſſing of Heaven, which now in a manner avenges the Africans by the repriſals of their Northern ſtates, termed barbarians, whilſt there are no worſe barbarians on earth than poliſhed ſyſtematic plunderers. Weak and wretched is the argument, that becauſe the Africans have ſome internal wars and are thieviſh, Chriſtians ſhould promote thoſe wars, and under pretence of reſcuing them from the rage of the victors, condemn them to a lingering death in a foreign climate; and an accurſed one, that atrocious tyranny ſhould be pleaded as uſage. *Fiat juſtitia, ruat cœlum* was a favourite adage of Lord Mansfield, whoſe determination that ſlavery was unknown to the climate of Britain, was an happy auſpice of its demolition in her dependencies *

* I was much pleaſed with a ſhort diſſertation on this ſubject, in the appendage to the Engliſh Review for May 1789.

SERMON

SERMON XVIII.

PAGE 414. "When our Saviour was betrayed by Judas, and apprehended by the Jews, though St. John had at firſt, with all the other diſciples, forſaken him and fled; yet his affection ſoon got the better of his fears, and prompted him to follow his Lord, at the utmoſt hazard of his own life, in to the palace of the high-prieſt."

It ſeems very remarkable that the followers of Jeſus ſhould forſake him whilſt living, and yet face the bittereſt perſecutions on his account after his death; in which they were imitated by Archbiſhop Cranmer, with a reſolution ſuitable to nothing leſs than ſome miraculous energy acting by a kind of revulſion. The repeated obſervation of the Evangeliſts, of various circumſtances occurring, that the ſcriptures might be fulfilled, ſeems wonderfully verified. Had not Jeſus been deſerted, the propheſy that he ſhould be led, like a lamb, to the ſlaughter, and open not his mouth, could not have been accompliſhed; a reaſon alſo,

alſo, why twelve legions of angels could not deſcend to his aſſiſtance.

I am glad that it appears in the courſe of this ſermon, page 425, that his lordſhip is of the affectionate opinion, that friends in this world will recognize one another in a future ſtate.

His Lordſhip's ſtile and language are unaffected, pure, expreſſive, beautiful, and ſometimes elevated and ſublime. He wiſely forbears entering into any theological controverſies, but ſeems well ſatisfied with the doctrines and practice of the Church of England.

Conſumption of ſlaves, page 411, an inadvertent expreſſion of his Lordſhip, cenſured in Mr. Gibbon, has an air of burleſque.

" Whatever miſchief perſecution may have done in the world, (and it has, God, " knows, done full enough)", page 187, is a quaint witticiſm that, I think, ſtands ſingle. It is alſo cavilling to mention a bald expreſ-

ſion

ſion ſlipped by chance into the fourth ſermon, page 83. " It is indeed *always* our " own fault if *ever* we find ourſelves."— And if the omiſſion of the intervention of *of* after *worthy*, as in " that doctrine well worthy their attention," a circumſtance occurring three or four times, as if *worthy* were a participle preſent; is not faulty as to grammar, I have obſerved no imperfections of that nature which even his accurate predeceſſor would have cenſured, unleſs the want of certain agreements with participles preſent may be regarded as ſuch. Reſpecting too what I have ſaid of *worthy*; *worth*, rendered adjectively, is ſometimes ſo uſed, as *worth its weight*. Moreover, his Lordſhip does not teize with the minuteneſs of ſuperfluous commas diſpleaſing in Blair.

REMARKS

REMARKS

ON TWO VOLUMES OF SERMONS,

LEFT FOR PUBLICATION

BY JOHN TAYLOR, L. L. D.

LATE PREBENDARY OF WESTMINSTER.

Supposed to have been written by the late Dr. Samuel Johnson.

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VOL. I. SERMON I.

ON MARRIAGE.

SERIOUSY, it is true, a unity of religion is very desirable in a married couple: nor can it be asserted that it ought not to be regarded, though neither has any, as its absence by no means prevents contentions about it in the world.

SERMON

SERMON II.

"WERE there not many with him, were he not to be recognized after the commiſſion of a crime, what muſt be the ſtate of thoſe who are conſcious of having once offended him? A ſtate of gloomy melancholy, or outrageous deſperation: a diſmal wearineſs of life, and inexpreſſible agonies at the thought of death; for what affright or affliction could equal the horrours of that mind, which expected every moment to fall into the hands of implacable Omnipotence?" This, however, does not happily agree with *there is mercy with God, therefore he ſhall be feared*, quoted in this diſcourſe.

"No man is obliged to accuſe himſelf of crimes, which are known to God alone; even the fear of hurting others ought often to reſtrain him from it, ſince to confeſs crimes may be, in ſome meaſure, to teach them, and thoſe may imitate him in wickedneſs, who will not follow him in his repentance." This ſpoken of papal confeſſion, is a very

a very juſt obſervation; for it is thus that cenſures of the ways of the world are perverted to learning and practiſing them, though it may be difficult to teach a prieſt wickedneſs.

" Let no man imagine that he may indulge his malice, his avarice, or his ambition, at the expence of others; that he may raiſe himſelf to wealth and honour by the breach of every law of Heaven and Earth, then retire laden with the plunder of the miſerable, ſpend his life in fantaſtic penances, or falſe devotion, and by his compliance with the external duties of religion, atone for withholding what he has torn away from the lawful poſſeſſor by rapine and extortion; let him not flatter himſelf with falſe perſuaſions, that prayer and mortification can alter the great and invariable rules of reaſon and juſtice. Let him not think that he can acquire a right to keep what he had no right to take away, or that frequent proſtrations before God will juſtify his perſeverance in oppreſſing men. Let him be aſſured, that his preſence profanes

the temple, and that his prayer will be turned into ſin." This is a noble paragraph, pointed with a ſtrength of manly wit and indignation.

SERMON III.

" Of theſe recluſes, it may, without uncharitable cenſure, be affirmed, that they have ſecured their innocence, by the loſs of their virtue; that to avoid the commiſſion of ſome faults, they have made many duties impracticable; and that leſt they ſhould do what they ought *not* to do, they leave much *undone* which they ought to *do*. They muſt however be allowed, to expreſs a juſt ſenſe of the dangers with which we are ſurrounded, and a ſtrong conviction of the vigilance neceſſary to obtain ſalvation; and, it is our buſineſs to avoid their errours, and imitate their piety'—is a paragraph ſurcharged with juſt and fine remark; it being true that virtue itſelf, of the poſitive kind, is impracticable without free action. What immediately follows, is an attempt

attempt to reconcile *praying always*, that is an habitual ſenſe of devotion, with living in, or rather not out of, the world, and to adopt the ſubſtitute of a cloyſter, by a golden medium.

" If there is a man, of whoſe ſoul avarice or ambition have complete poſſeſſion, and who places his hope in riches or advancement, he will be employed in bargains, or in ſchemes, and makes no excurſions into remote futurity, nor conſiders the time in which the rich and the poor lie down together; when all temporal advantages ſhall forſake him, and he ſhall appear before the ſupreme tribunal of eternal Juſtice"—is extremely intereſting and rationally alarming.

SERMON IV.

" A MAN once hardened in cruelty by inveterate avarice, is ſcarcely to be conſidered as any longer human; nor is it to be hoped, that any impreſſion can be

made upon him by methods applicable only to reaſonable beings. Beneficence and compaſſion can be awakened in ſuch hearts only by the operation of Divine Grace, and muſt be the effect of a miracle, like that which turned the dry rock into a ſpringing well. Let every one that conſiders this ſtate of obdurate wickedneſs, that is ſtruck with horrour at the mention of a man void of pity, that feels reſentment at the name of oppreſſion, and melts with ſorrow at the voice of miſery, remember that thoſe who have now loſt all theſe ſentiments, were originally formed with paſſions, and inſtincts, and reaſon, like his own: let him reflect, that he, who now ſtands moſt firmly, may fall by negligence, and that negligence ariſes from ſecurity." This is very excellent. To ſee the cauſtic of wit and power of ridicule applied to brutes in human ſhapes, is very grateful; and completely ſo from the pen of Dr. Johnſon, who could be perſuaded by a tale, fictitious or real, to part with the only half guinea he had in the world. If there are no new thoughts in theſe diſcourſes, there

is

is an originality of turn very much reſembling novelty, whilſt the reader is gratified that they are the production of a union of a powerful underſtanding, with conſummate compaſſion, and exemplary piety.

" If any man, in the diſtribution of his favours, finds the deſire of engaging gratitude, or gaining affection, to predominate, in his mind; if he finds his benevolence weakened, by obſerving that his favours are forgotten, and that thoſe whom he has moſt ſtudiouſly benefited, are often leaſt zealous for his ſervice, he ought to remember, that he is not acting upon the proper motives of charity. For true charity ariſes from faith in the promiſes of God, and expects rewards only in a future ſtate. To hope for our recompence in this life, is not beneficence, but uſury"—are exalted ſentiments. Nevertheleſs, ingratitude is very pungent to ordinary fleſh and blood, not only in the view of kindneſs abuſed, but painful in that of the pravity of mankind. There is a medium in all things, beyond which is impracticability, or folly: for I

think that a wi'e perſon will at leaſt take care not to injure himſelf, by affording an opportunity to any to be often ungrateful to him, and to ſharpen the ſtings of adverſity, ſhould it be his lot to become a ſufferer himſelf through ill-judged munificence. Such boundleſs philanthropy was the characteriſtic of only our Saviour himſelf, and even he was not wanting in ſevere reprehenſion of baſeneſs. If black ingratitude contains within its womb every thing that is odious, why ſhould he who is guilty of it, be reſcued from the fate he deſerves, more than the plunderer of others property, from the rope? Is not tenderneſs for the vileſt of miſcreants weakneſs inſtead of virtue; and are not our feelings and common ſenſe to bear an influence in all things? Is it not as eaſy to unite reaſon with madneſs, as not to abhor that which is deteſtable; and are kindneſs and abhorrence compatible?

To the honour of ſcripture, were it not impotent thus to ſpeak, it is obſervable that fine as is frequently the author's own lan-

guage

guage on the ſubject of religion that affords the beſt ſcope for it imaginable, *the ſhadow of death ſhall compaſs him about* is an expreſſion ſupremely pictureſque and pre-eminent. Johnſon had an excellent faculty of mixing poignancy with ſimplicity.

Reſpecting this diſcourſe on charity; I would go at leaſt as far to ſee the reprobater of that divine virtue, the rich oppreſſor hanged, as I would to ſee the execution of a diſtreſſed highwayman.

SERMON V.

"IT appears that it is better to have no property, than to be in perpetual apprehenſions of fraudulent artifices, or open invaſions; and that the ſecurity ariſing from a regular adminiſtration of government, is not equal to that which is produced by the abſence of ambition, envy, and diſcontent." Even this capricious aſſertion contains truth. Certain it is that a wiſe man, intent on things of a higher mood,

will always fly from contentions about nothings, and ſuch are nine tenths of thoſe in the world. He afterwards obſerves very philoſophically, that " a ſuperiour Being that ſhould look down upon the diſorder, confuſion, and corruption of our world, that ſhould obſerve the ſhortneſs of our lives, the weakneſs of our bodies, the continual accidents, or injuries, to which we are ſubject; the violence of our paſſions, the irregularity of our conduct, and the tranſitory ſtate of every thing about us, would hardly believe there could be among us ſuch a vice as pride, or that any human being ſhould need to be cautioned againſt being too much elated with his preſent ſtate." Such a being would be more apt to exclaim

" Shield me from yon world of woe!"

" The day will come, it will come quickly, when it ſhall profit us more to have ſubdued one proud thought, than to have numbered the hoſt of heaven"—is very fine, but contains a precept of which moſt readers will be aſhamed.

SERMON

SERMON VII.

IT is ſomewhat remarkable, that Dr. Johnſon, who ſo aſſiduouſly recommends the old way, that is, the *religious way* chalked out by the Engliſh doctors, who, like the Deity, ſay, *thus far ſhalt thou go, and no farther*, approved of no old way but that of religion, but abhorred old manners, old language, &c. And his profeſſed fondneſs of the *old religious path* bears an analogy with the orthodox ſentiments of farmers, who had rather travel in roads up to the neck in mud, to the deſtruction of their horſes and carriages, than be at the coſt of a turnpike. The text of this ſeventh ſermon, the ſubject of which is orthodoxy, is from Jeremiah vi. 16. *Thus, ſaith the Lord, ſtand ye in the ways and ſee, and aſk for the old paths, where is the good way, and walk therein, and ye ſhall find reſt for your ſouls. But they ſaid, we will not walk therein.* On which occurs the queſtion, what is to be underſtood by the *old way*, and whether it is not a uſual thing to beg the queſtion reſpecting the primitive doctrines? Certain it is, that it

was

was but croſs or pile whether the Athanaſian or Arian ſhould have been deemed the good old path; and that one part of mankind would ſay that Judaiſm, another that Popery, another that the moderate, but motly Church of England, another that the Kirk of Scotland, &c. are reſpectively the *good old way*. Johnſon termed his father an old, if not the *good old bookſeller*. His words, "If we forbear to enquire, through lazineſs or pride," might, in the opinion of ſome perſons, be not unfairly applied to thoſe who at their eaſe deem a good piece of preferment a very ſubſtantial anſwer to ſectaries. If beggars, and ignorant and headſtrong fanatics, fools, hypocrites, villains, and banditti, mix with ſincere reformers, and blend miſchief with good, and, in the words of Milton, deſtruction with creation; it can hardly be admitted as a concluſive argument, that, to prevent concomitant evils, all endeavours ought to be uſed to check the growth of new doctrines, and reclaim thoſe that propagate them, before ſects are formed, or ſchiſms eſtabliſhed;"—but every one ſees, that ſuch unqualified

oppoſition

oppoſition muſt tend to the prevention of all ameliorations. However, the Doctor ſays immediately afterwards, that this is to be effected by mental conviction of the errors of innovators, and not by perſecution, to which he is very averſe; and in a ſubſequent diſcourſe, he admits prejudices of education to be prevalent. Be this as it may, the concluſion of the text, *we will not walk therein*, is, in a general ſenſe, juſtly applicable to the froward determined impiety of the preſent age, which profeſſes orthodox obedience to faſhion, folly, and irreligion, and living without the omnipreſent God in the world. As to thoſe who are indifferent to a futurity of everlaſting happineſs or miſery, if they have any excuſe, it is, few perſons having ſenſe and diſcernment ſufficient for vital religion, their deplorable weakneſs of underſtanding.

" *Suppoſing them corrupt.*" *On the ſuppoſition of their being corrupt* would have been better grammar.

" Thirdly, by ſhewing the happineſs which

which attends a well grounded belief, and ſteady practice of religion." This is not deſtitute of truth. Nevertheleſs, a man fluctuating in ſpeculation, whereby his mind may withal be prevented from contracting ruſt, may ſtand firm on the baſis of religion, by honeſty, virtue, ſincerity, and piety, as indeed he may whilſt he mechanically conforms to the inſtitutions of the country wherein he happened to be born. Yet liberty of opinion is that which, ſhaking off the duſt of bigotry, refines and exalts the human mind: however dangerous is a ſtorm, a dead calm cannot effect any thing; ſo that the poſition of the author, " A mind, once ſet at eaſe from perplexity and perpetual agitation, will return with more vigour to the exerciſe of piety," as arguments have generally two ſides, ſeems hypothetical, eſpecially if it is conſidered that torpid reſt differs little from careleſsneſs.

SERMON

SERMON VIII.

HE obſerves, that "learning muſt always, either immediately, or by the intervention of others, govern the world." As to the overbearing pride of learning, ſome will think that Johnſon aſſailed himſelf in condemning it.

SERMON X.

"UNDER the penal ſanction of baniſhment from *heaven*, into *regions of miſery*," ſeems a very reaſonable and juſt idea of the difference of the future ſtates of the good and wicked, without the favourite denunciation of everlaſting fire, which muſt either conſume a material body, or have no effect on a ſpiritual one.

SERMON XI.

"TO feel ſincere and honeſt joy at the ſucceſs of another, though it is neceſſary to true friendſhip, is perhaps neither very common, nor very eaſy." This, however melancholy is the conſideration, is applicable only to proud and poor minds, if the parties are connected by any kind of worthy regard; but then it is too true that ſuch proud and poor minds are ſuch as inhabit the groſs of mankind. A friend of an exalted mind will be always ready to ſhare his purſe with the man whom he eſteems, and the other will doubly rejoice at the proſperity of his friend, which is alſo his own, and which he is ſure to ſhare without the proſperous perſon's regarding himſelf as really ſuperior becauſe richer. As every good Chriſtian poſſeſſes a great mind, ſuch friendſhips would not be rare, were not true Chriſtians ſo. Nay, were things truly eſtimated, the ballance would generally turn in favour of him continuing in a low or moderate ſtation, wherein he would not be interrupted in the purſuit of

of

of knowledge. The true ſpirit of Chriſtianity animates this diſcourſe.

The very comfortable diſcourſe to the lowly (the 12th) on the text that *all is vanity and vexation of ſpirit*, may be compriſed in one excellent adage, *bound your deſires*.

In the thirteenth ſermon, the laſt of the firſt volume, *bind your hearts, but not garments*, therein quoted, is a pointed admonition. What is meant by an *eye-ſervant*?

VOLUME

VOLUME II.

THE text of the ſecond diſcourſe of this volume, is, *Man that is born of a woman is of few days, and full of trouble*, and a ſuperlatively comfortable one it is to the poor and afflicted, whoſe lot is too different from that of the affluent and proud in this world.

On the ſubject of the fourth diſcourſe of this volume, concerning *bearing falſe teſtimony*; wiſhing always to be impartial, though candid, I ought perhaps juſt to notice, that it is to be regretted that Dr. Johnſon, with all his piety and humanity, was ſomewhat addicted to detraction, eſpecially towards brother authors.

In the ſixth ſermon, *laying hold of* opportunity of charity, is a remarkable expreſſion. Our Saviour having ſaid that charity ſhould be practiſed in ſecret, and yet directed *that our light ſhould ſhine before men*; the author thus balances theſe thwarting

thwarting precepts into conſiſtency: "The meaning, therefore, of this text," (directing to beſtow in ſecret) "is not that we ſhould forbear to give alms in the ſight of men, but that we ſhould not ſuffer the preſence of men to act as the motive to our charity, nor regard their praiſe as any object to our wiſhes."

For another example of the ardour of wit that pious zeal can light in the breaſt of a religious man, thoſe readers who have the honour of God at heart, will be pleaſed with this indignant animadverſion in the ſeventh ſermon, in which the monſtrouſneſs of irreligion is painted in ſtrong colours: "There are others who deride religion for the ſake of diſplaying their own imaginations, of following the faſhion of a corrupt and licentious age, or gaining the friendſhip of the great, or the applauſe of the gay. How mean muſt that wretch be who can be overcome by ſuch temptations as theſe! Yet there are men who ſell that ſoul which God has formed for infinite felicity, defeat the great work

of their redemption, and plunge into thoſe pains which ſhall never end, leſt they ſhould loſe the patronage of villains, and the praiſe of fools." To which let me add, that the folly and preſumption of wretched man would doubtleſs appear in the eyes of ſuperior beings careleſs of his welfare, much in the ſame light as the obſtinacy of a hog or aſs appears to us.

But this remarkable paſſage of the eighth ſermon, "Without goodneſs, what apprehenſions could we entertain of all the other attributes of the Divine Being? Without the utmoſt extent of benevolence and mercy, they would hardly be perfections or excellencies. And what would an univerſal adminiſtration produce, in the hands of an evil, or a partial, or malevolent direction, but ſcenes of horrour and devaſtation? Not affliction and puniſhment, for the ſake of diſcipline and correction, to prevent the offence, or reform the ſinner; but heavy judgments and dreadful vengeance to deſtroy him; or implacable wrath and fiery indignation, to prolong his miſery, and extend the

the duration of his torture through the revolving periods of an endleſs duration"—may ſeem to infer that the puniſhment of the wicked may not be eternal; at leaſt, that a ſtate of the *heavieſt judgments* would not be ſo. Indeed, it is not credible that they will be tormented in everlaſting fire, though they may ſuffer ſeverely for ever, or for a very long time; ſo that one conſideration may in a manner balance another. But it may alſo be conſidered, that without a poſitive infliction of puniſhment, God may let us ſorely feel the effects of ſin, merely by conſigning us to the dominion of evil ſpirits, or mens own evil inclinations, by baniſhing us from heaven. *Depart from me, ye lovers of iniquity, into the dominion of the devil and his angels*, ſeems in itſelf a very probable and reaſonable ſentence, than which none can be eaſily conceived more dreadful, the experience of which indeed ſome wretches ſeem to have anticipated in this world. How merry ſoever ſome perſons may make themſelves with the idea of inviſible beings, and evil ſpirits, they may depend on it that ſuch exiſt, and with much more reaſon deride our

ignorance, and want but the word, *havoc*, to make men feel the extremity of their maliciouſneſs. That which paſſes with over wiſe perſons by the name of ſuperſtition, and from which Johnſon's mind was not exempt; even that is too deeply engrafted in human nature to be deſtitute of foundation.

" An omnipotent ſupport, and a perfectly wiſe direction, are evident in the laws eſtabliſhed, and regularly obſerved through all the divine productions in heaven above, or on the earth beneath. Neither have the moſt celebrated philoſophers been able, with all their boaſted ſagacity, and after all their laborious reſearches into the volume of nature, to aſſign any other cauſe, but an inviſible agency, and an immediate energy of Providence, for mutual attraction in bodies, and the determination of all portions of matter to their center: for the great ſtrength of appetite, inſtinct, and ſagacity, in animals." The former part of this paſſage is agreeable to the ſuggeſtions of Butler in his *Analogy*; and from the excellent work of an anonymous author, intitled,

titled, *An Enquiry into the Nature of the Human Soul*, &c. I am, in contradiction to the extent of Sir Iſaac Newton's philoſophy, inclined to the opinion inculcated in the latter part of this paſſage. On this anonimous treatiſe, I ſhall only obſerve here, having reviewed it in another place, that it tallies alſo with the doctrine inculcated by Johnſon in the following page, that no creature whatever can "ſubſiſt a moment without the Divine ſupport;" and that the anonymous author extends this notion ſo far, as that every thing material depends entirely for its exiſtence on the conſtant agency of the Deity, or ſubordinate ſpirits.

The ninth diſcourſe of this volume is, like the ninth of the firſt, on the ſubject of of a due ſtate of mind for the participation of the ſacrament. In both, he inculcates that an intention of a good life for the future, is a qualification. To temperate the denunciation of damnation to unworthy receivers, he ſuggeſts, that it was levelled chiefly at the Corinthians, "amongſt

whom it was a practice to assemble at the holy table in a tumultuous manner, and to celebrate the Eucharist with indecency and riot;" *not discerning the Lord's body*, but conducting themselves as at any time of feasting. He morover directs the studiers of the scriptures, when texts clash, to compare and balance them.

The tenth sermon on this text, *where envying and strife is, there is confusion*, preached on the 30th of January, is marked with admirable discernment, penetration into the human heart, and development of its springs of action. Johnson at least well knew the views of men who have nothing to lose by a change, and that a very large part of the world consists of hypocrites, who make virtue the stalking horse of avarice or ambition. "Every man may, without a crime, study his own happiness, if he be careful not to impede, by design, the happiness of others"—may be satisfactorily explained thus: Every man may, without a crime, study his own happiness, if the attention to his private interest is

not

not immoderate; or rather, if he renders it ſubordinate to the public welfare, and thus makes them coincide; which is the true combination of art and probity in life, and of the *utile* with the *dulce*.

In the eleventh, on government, "We can hope but faintly for the time when all men ſhall be honeſt; but the time ſeems ſtill more remote in which all men ſhall be wiſe; and until we may be able to ſettle all claims for ourſelves, let us rejoice that there is law to adjuſt them for us"—is doubtleſs all a ſarcaſm not ſurcharged with truth; to that of the former part of which this objection may be made, that all honeſt men are wiſe, and wiſe men honeſt. The author, who loved a ſhrewd jeſt, for which however, divinity is but an indifferent province, ſpeaking of the neceſſity according to Judge Foſter, of law for all men at times, obſerves, that every one thinks reſtraint neceſſary for all mankind but himſelf.

The laſt (the twelfth) diſcourſe, profeſ-

 ſedly

ſedly written by Dr. Johnſon, being a funeral ſermon on his wife, is pious, pathetic, energetic, and intereſting; wherein ſhe is repreſented as witty, ſenſible, and prudent; accompliſhed and amiable, and of extenſive knowledge. I hope, truly

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If theſe diſcourſes were not wholly compoſed by Dr. Johnſon, Dr. Taylor muſt have had a happy knack indeed at imitation, both of his claſſical ſtile, and alſo of his mode of thinking, and powers of underſtanding. But, beſides the ſtrong internal evidence of their being compoſed by Johnſon, it is ſaid that the manuſcripts were printed from his own hand writing. On this ſuppoſition then, that they were his work, they appear to contain the unſophiſticated ſentiments of that great character, the friendſhip of whom reflects no little honour on Dr. Taylor; and doubtleſs the editor, Mr. Hayes, complied in his opinion with the wiſhes of both, commendable or not, in publiſhing them in the manner he did.

did. They may be denominated the *Spiritual Rambler*, being alike fraught with ſobriety of opinion and ſtrength of intellect, the characteriſtics of Johnſon; and indeed they in ſome places reſemble eſſays more than ſermons; correct ratiociation and accurate delineation of mankind being inſufficient to maintain a ſeries of ſermonic declamation, myſtery, and enthuſiaſm. Moreover, as the pages are not bloated with verbage, but filled with the fitteſt words, ſo neither do they repel by the terrible images of rigid and harſh doctrines; but ſtrictneſs of morality and piety, and of orthodoxy, is enjoined in a dreſs of complacency and courteſy, that without effacing the aged wrinkles of incredibility, ſmoothes even them to the eye. But I cannot help remarking, that the idea, the author, notwithſtanding the ſpirit of Chriſtian charity breathing throughout theſe diſcourſes, inculcates of the world, is ſuch as even candid obſervers ſoon or late contract, and renders his profeſſed fondneſs of the *hum of men* ſomewhat inconſiſtent.

I obſerve

I obſerve throughout the whim of writing a variety of words with *ou*, to the excluſion of the termination *or*, in nouns; but we find *not were* uſed with the uſual latitude. I do not like the profuſion of commas, and the formation by ſubdiviſions of almoſt every period into a paragraph, which is not lucid order, but an obſtruction of the flow of diction.

Were I to endeavour to give, in a word, the peculiar characters of the writers of the diſcourſes criticized, that, poſſeſſing an original caſt, happened to fall in my way; from my remarks, on which the reader may have the ſatisfaction of collecting my idea of merit in ſermons, without any intended diſreſpect to the excellent authors of others: I would denominate thoſe of Butler, *profound*; thoſe of Proteous, *elegant*; thoſe of Blair, *ſplendid*; thoſe of Gregory, *terſe*; thoſe of Taylor (Johnſon's) *charitable*. When the active ambition in men of genius, whether the ſervants profeſſed of God or not, to reflect

reflect that precious endowment back to the fountain whence it is derived, doubtleſs they cannot offer a more grateful tribute.

The ſplendidneſs of Dr. Blair's diſcourſes, though accompanied with a ſententiouſneſs, reminds me of Mr. White's *Bamptonian ſermons*, compoſed, though in the golden machine of orthodoxy at this time exploded both from church and ſtate on the continent, with conſiderable candour. However, I obſerved an important error of another kind; that of confounding magnetiſm and miracles, which diſagree in the eſſential diſtinctions of regularity and irregularity.

Since people have diſcovered ſo many better manners of ſpending their time than at church, our modern preachers, to deter them as little as may be from it, have charitably reduced their diſcourſes to a very moderate length; though, it being impoſſible to pleaſe all, ſome perſons may complain that they have not time for a nap. It may perhaps be doubtful which is preferable,

ferable, the abſence of religion, or its adulteration with fanatical hypocriſy; but the union of fanaticiſm with an annihilation of religion, is a deplorable predicament indeed, from which God of his infinite mercy deliver us all. However, it is from active colliding opinions, certainly not from no opinions at all, that truth and religious light are ſtruck; and if our preachers would learn even from fanatics to uſe art and addreſs, and ſome novelty to engage the attention of their audiencies, the powerful arguments in favour of religion could hardly fail of effect. *Fas eſt et ab hoſte doceri.*

REMARKS

REMARKS

ON

THE THIRD VOLUME

OF DR. BLAIR'S SERMONS,

PUBLISHED IN 1790.

PREFACE.

CALLING the Queen the *perſon* to whom he dedicates, appears aukward: however, that perſon's influence is ſaid to have procured another ſermon-wright a biſhopric.

SERMON I.

PAGE 4. *Men* "ſerve God as they would ſerve a proud maſter, who may be flattered by their proſtrations, appeaſed by their gifts, and gained by loud proteſtations of attachment to his intereſts, and of enmity

enmity to all thoſe whom they ſuppoſe to be his foes." A very pertinent obſervation. This effect is one of thoſe that iſſue from the Pandora's box of ſtupid pride, through which the devil has the pleaſure of boaſting that he makes God's creatures both rogues and fools.

Page 12, &c. " A mind ſuperior to fear, to ſelfiſh intereſt and corruption; a mind governed by the principles of uniform rectitude and integrity; the ſame in proſperity and adverſity; which no bribe can ſeduce, or terror overawe; neither by pleaſure melted into effeminacy, nor by diſtreſs ſunk into dejection; ſuch is the mind which forms the diſtinction and eminence of man. —One, who in no ſituation of life is either aſhamed or afraid of diſcharging his duty, and acting his proper part with firmneſs and conſtancy; true to the God whom he worſhips, and true to the faith in which he profeſſes to believe; full of affection to his brethren of mankind; faithful to his friends, generous to his enemies, warm with compaſſion to the unfortunate; ſelf-denying to little private intereſts and pleaſures, but

but zealous for public intereſt and happineſs; magnanimous, without being proud; humble, without being mean; juſt, without being harſh; ſimple in his manners, but manly in his feelings; on whoſe word you can entirely rely; whoſe countenance never deceives you; whoſe profeſſions of kindneſs are the effuſions of his heart: one, in fine, whom independent of any views of advantage, you would chuſe for a ſuperior, could truſt in as a friend, and could love as a brother."

This is really a fine character of worthineſs, and is, alas! a ſevere ſatire on the real manners of the world. However, "ſimple in his manners, but manly in his feelings," ſhould have been ſimple in his manners *and* manly in his feelings;" *ſimple manners* and *manly feelings* being by no means oppoſite or diverſe, but perfectly conſiſtent and uniform. The obſervation a little after, that true worth is "independent of any thing foreign or external"—is an adoption of the *totum teres atque rotundum* of Horace, as ſhrewd, not to ſay as wiſe a man as any of antiquity, who furniſhed the

the world with not fewer current maxims than Solomon, though of a different caſt. To theſe remarks on worth, let me add, that true good-breeding is good-nature, and in its true ſenſe comprizes all that is amiable, and is nearly allied to the precepts of the goſpel. He adds a little after that, " There is a ſtandard of independent, intrinſic worth, to which we muſt bring in the end whatever claims to be honourable among men"—and " That the univerſal conſent of mankind in honouring real virtue, is ſufficient to ſhew what the genuine ſenſe of human nature is on this ſubject." Thus are piety and virtue as firm as their divine foundation. How lamentable then though futile, that the compilers of a publication ſtill read, notwithſtanding its great declenſion, ſhould dare to form the apex of their calumny with pronouncing Mr. Howard *worſe than an infidel*, as is done in the Gentleman's Magazine for May 1790, p. 417; perhaps becauſe that wonderful man, whoſe benevolence has filled the earth, was a preſbyterian, and becauſe he viſited Cherſon, whence iſſued the thunders that ſhook the bulwark

of

of Anti-chriſtianity, and becauſe he was *not* an infidel; though ſuch a declaration made openly, would have been too groſs for a public cenſor, who ſcruples not to inſinuate that Mr. Howard was a villain, as well as that Swift committed a rape. *O curvæ animæ!* Honour, ſays Dr. Blair, is the meed of virtue, and ſhall be, ſays Dr. Aikin: no, ſays Mr. Urban, in the purſuit of popularity, the devoter of his fortune and life to the welfare of millions, is *worſe than an infidel*, for as to the text which commands us to give our all to the poor*, that Mr. Urban choſe to paſs over. I the rather notice this here, becauſe in proceeding in the peruſal of theſe ſermons, I found ſome reaſon to think, that the zealous Mr. Urban took occaſion from our author's ninth diſcourſe, to have his kick at the martyr to humanity.

The ſecond diſcourſe is juſt, elegant, and expreſſive. On the concluſion it may be

* However, Mr. Howard did not leave his ſon in pecuniary diſtreſs; a thing unpardonable in any but the votaries of faſhionable diſſipation.

obſerved, that as minds alive to ſome impreſſions are naturally ſuſceptible of others, ſo thoſe highly affected with the goodneſs and kindneſs of God, and of their Saviour, likewiſe feel great indignation at thoſe who diſregard them, otherwiſe they are unworthy objects experimentally to themſelves.

I am here impelled to relate, at the riſk of numbering him among the *worſe than infidels*, an anecdote of the late Dr. Samuel Johnſon, a man who poſſeſſed the moſt tender feelings: who having, during his adverſity, half a guinea in his pocket, determined, in company with Dr. Goldſmith, to enjoy themſelves at a tavern, met accidentally with a perſon, a foreigner, who, by a fictitious tale of woe, drove Johnſon's own diſtreſs from his mind ſo far as to draw from him his half guinea intended for relaxation from labour and care, and he went deſtitute to the tavern. Glorious forgetfulneſs! Happy weakneſs! It is ſaid of Lord Eardley, that he uſually, in his airings, diſpoſes of what money he has in his pocket among

poor

poor objects, ſo as to ſcatter joy wherever he is and wherever he goes. Thus do riches, in his hands, bleſs like the dews of heaven. And let me repeat that, whatever may be alleged for the practice, it always grieves me to ſee beggars, ſome of whom are driven out by hard-hearted men from abodes of miſery and vermine, and, like the goſpel itſelf, excluded our thoughts; and others diſtreſſed ſoldiers or ſeamen that have fought our battles, or foreigners, without a place to lay their heads; proſcribed and poſted up without diſtinction for perſecution for their poverty. How irkſome ſoever is the ſight of fellow creatures diſfigured with wretchedneſs, eſpecially to pampered luxury, I had rather be their reliever, than the magiſtrate to puniſh and aggravate misfortune. Let him who wiſhes for admittance at the gates of mercy, have to allege, that not his heart but head failed.

SERMON III.

PAGE 45. In "If ſome incident *ſhall* occur"—*ſhall* ſhould according to uſage at leaſt be *ſhould*; as poſſibly *ſhould* is not an inflexion of *ſhall*, but diſtinct from it.

Page 51. "No ſooner is *time* paſt, than we diſcern its wings." I know not whether this turn of thought is originally our author's. I remember that in the former volumes, he has ſometimes interwoven ſmall quotations without any diſcrimination.

As to the regret for paſt time, it is partly cauſed by a kind of perverſe chemiſtry, whereby we extract the pleaſant, and forget the unpleaſant circumſtances; whilſt reſpecting things preſent, we are apt to do the reverſe. But ſtill we are like Jacob, ſenſible that, altogether, life is a pilgrimage; "*an ill whoſe only cure is death.*"

Page 59. In "Were it in our power to lift up the veil, and to behold what it conceals,

ceals, many and many a thorn we *would* plant in our breaſts."—*we would*, ſhould according to uſage, doubtleſs be *we ſhould*: yet were it *they*, inſtead of *we*, *would* would be right; becauſe, as it ſeems, the power of execution is not ſo ſtrong in the third perſon as in the firſt, reſpecting an aſſertion made by one's ſelf.

I do not remark, as a diſparagement, that much of the reflexion contained in this diſcourſe, is borrowed from Addiſon and Johnſon. It will be ſoon next to impoſſible to ſtart original thought, unleſs ſome new religious or moral diſcoveries ſhould give freſh ſcope to the human underſtanding, which may be progreſſively expected. Three volumes of ſermons may be now conſidered as equivalent to Sherlock's five.

SERMON IV.

IN the foregoing part of this diſcourſe, the purſuit of pleaſure has been juſtly cenſured in all but young perſons: yet

from the complaint that "The love of pleaſure is ſucceeded by the paſſion for intereſt," (page 76.)—It might be argued caſuiſtically, that ſuch pleaſure as is enjoyable in age, ſhould be retained as an antidote to avarice and ambition; as the beſt balance-maſter is the beſt manager of life, and the moſt ſkilful ſovereign. Alſo, it might be argued, that as youth ought to be corrected with thought, ſo ought age to be ſoothed with pleaſure, that, forſaken and comfortleſs, it may not be driven to take refuge in ſordidneſs, eſpecially in minds unfurniſhed with the reſources of religion. But moſt of all is the condition to be lamented of thoſe who are worthleſs both when young and old, whoſe youthful luſts are devoid of the affections of the heart, and whoſe aged thoughts are deſtitute of virtue.

Page 78. "Let the *Chriſtian* think, that though it may be deſirable to increaſe his opulence, or to advance his rank, yet what he ought to hold much more ſacred is, to maintain

maintain his integrity and honour;" and be one of thoſe who

Apparent rari nantes in gurgite vaſto.

In "Sufficient for that day, if he *ſhall* live to ſee it, will be the burden thereof," page 86—*ſhall*, again, ſhould be *ſhould*.

This diſcourſe much coincides with my ſentiments; and therefore I doubtleſs deem the author a man of juſt ratiocination and way of thinking.

SERMON V.

"NO more ſhall they (the dead) hear the voice of mirth, or behold the face of man"—may not be literally true.

"Even *voluptuaries* themſelves, ſometimes indulge a taſte for funeral melancholy." Not to carp about the pedantic comma at *themſelves*; the voluptuaries that can re-reliſh

" *Sad luxury to vulgar minds unknown.*"—

are certainly not of the vulgar caſt, nor, I think, frequent.

Page 102. According to the ſyntax of " Paſſengers only through this ſublunary region, let our thoughts often aſcend to that divine country, which we are taught to conſider as the native ſeat of the ſoul*;" our thoughts are the paſſengers.

This diſcourſe alſo falls in with my ideas. Adverſity is an irkſome, but excellent ameliorator of the mind, for this reaſon among others—that it produces a melancholy ſenſibility, a mellow ſoil wherein virtue and religion may take deep root; whereas levity and riſibility are often the ſhallow covering of ſtones and flints beneath.

* Even this was the conception, or rather ſtrange conceit of ſome of the ancients; who added that the ſoul deſcended from the milky way, the reaſon why children are fond of milk.

SERMON

SERMON VI.

BEGINS thus:—" Though human nature be now fallen from its original honour, ſeveral good principles ſtill remain in the hearts of men. There are few, if any, on whoſe minds the reverence for a Supreme Being, continues not in ſome degree impreſſed."

Perſons immured in colleges ſhould not ſpeak too poſitively of mankind. For my part, I have ſome years eſtabliſhed a criterion which has rarely deceived me, which is perhaps that all men are fraught with honeſty and religion; that virtue is the darling both of this world and the next; and that he was a fool who wrote *O curvæ in terris animæ, et celeſtium inanes!* This by the way; but God only knows the hearts of ſome men, though thoſe of others, adroit as they think themſelves, are bare even to children; and there may poſſibly be perſons apparently hypocrites through good intention, as there are other perſons aukwardly wicked through falſe modeſty, a refuge

fuge however, that exhibits no very exalted idea of the world. Yet ſurely none give credit to certain ſentiments I have heard oſtenſibly avowed by perſons knowing in the opinions of it; that however God is treated, his goodneſs is too great to inflict puniſhment, and is therefore a proper object of inſult and mockery. This too by the way.

Our author obſerves a little after, that "Almoſt all the plans with which perſons who have been liberally educated begin the world, are connected with honourable views." Not to inſiſt that the term *honourable* ſeems ſomewhat equivocal; did all men, without exception, differently enough from theſe candid but ſomewhat accommodating ſuggeſtions of our author, live as without God in the world; or, worſe than that, ſet themſelves to oppoſe him; whatever may be the fond ideas of human miſcreants crawling on the earth, there are probably ſuperior beings in ſuperior worlds who boaſt not of contemning goodneſs becauſe it is exceſſive. This may afford

ford conſolation to thoſe to whom "it is diſagreeable to contemplate human nature in the downward courſe of its progreſs"—(for the *fall of man* is perpetual). It is indeed true, that the "genuine warmth which belongs to youth, naturally exerts itſelf in generous feelings and ſentiments of honour, in ſtrong attachments to friends, and other emotions of a kind and tender heart"—which, though they do not conſtitute religion, are a preſumption of the excellent origin of the ſoul, and that it may reaſonably hope for better things than to be fixed to a dirty planet, the appurtenance of a dull carcaſs haſtening to become carrion. As the *fall of man* is perpetual, ſo this downward propenſity is aggravated by the conſtant temptations and operations of evil ſpirits inhabiting this groſs atmoſphere of the ſhadow of death; involved in which we can only make dark conjectures, but may hope ſome time to view things repoſited in the archives of heaven, of which we have now no idea, ſuch as we are told never entered into the heart of man to conceive.

As

As to things below: I have a melancholy ſatisfaction in recogniſing my own opinion in the ſecond part of Biſhop *Sherlock*'s firſt diſcourſe, in theſe words;—" Were men ſincere in their profeſſions of religion, or even in their deſires of ſalvation and immortality, the controverſies in religion would ſoon take a new turn: the only queſtion would be, whether, the goſpel were true or no: we ſhould have no reaſoning againſt revelation in general; for 'tis impoſſible that a ſincerely religious man ſhould not wiſh for a revelation of God's will, if there be not one already: we ſhould then ſee another kind of induſtry uſed in ſearching the truths of God, which are now overlooked, becauſe men have loſt their regard for the things which make for their ſalvation. Were the goſpel but the title to an eſtate, there is not an infidel of them all, who would ſit down contented with his own general reaſonings againſt it: it would then be thought worth looking into; its proofs would be conſidered, and a juſt weight allowed them: and yet the goſpel is our title, our only

title

title to a much nobler inheritance than this world knows; 'tis the patent by which we claim life and immortality, and all the joys and bleſſings of the heavenly Canaan. Had any man but a pedigree as ancient as the goſpel, what a noiſe ſhould we have about it? And yet the goſpel is deſpiſed, which ſets forth to us a nobler pedigree than the kings of the earth can boaſt; a deſcent from Chriſt, who is head over the whole family; by which we claim as heirs of God, and co-heirs with Chriſt: and, did we not deſpiſe our relation with Chriſt, and ſecretly abhor and dread the thoughts of immortality, we could not be ſo cold in our regard to the goſpel of God."

What deplorable ſordidneſs and depravity! to forego everlaſting life overflowing with the figurative cup of ſparkling bliſs from the *new heavenly vintage*, where,

"*Married to eternal youth we ſhall for ever live.*"

From this and ſome other diſcourſes of Biſhop Sherlock, I am inclined to think that

that he derived hints from Biſhop Butler's ſuggeſtions concerning the Chriſtian redemption. Imputed ſin would be a hardſhip inconſiſtent with the juſtice and power of God, without the balance of imputed righteouſneſs, by ſacrifice or otherwiſe, by means of which we are replaced in a ſtate of probation and conditional pardon. However, all men are in fact originally or perſonally ſinners. But I know not how to acquieſce in Biſhop Sherlock's opinion, that myſterioufneſs commenced but with the *fall*, and the conſequent Chriſtian ſcheme of redemption. For, were not the whole plan of Providence, and of courſe the creation itſelf of mankind difficult and myſterious, are not free will and predeſtination ſo? eſpecially as, though God was not the author of evil, yet free agency was neceſſarily grounded on its contingency, without which there could be no merit in virtue.

The following paragraphs of our author are intereſting and pathetic.

The

The ſeventh diſcourſe is eloquent and magnificent.

SERMON VIII.

"THE chief endowment for which man deſerves to be valued, is virtue. This, unqueſtionably, forms the moſt eſtimable diſtinction among mankind"—is, religion included in it, certainly true: but the aſſertion—"Yet this, which may appear ſurpriſing, never forms any ground of envy. No man is envied for being more juſt, more generous, more patient, or forgiving than others"—I am inclined to doubt. Are virtues never envied? and (may I not add) hated at the ſame time, by perſons unpoſſeſſed of them? "This (he proceeds) may, in part, be owing to virtue producing in every one who beholds it, that high degree of reſpect and love which extinguiſhes envy. But probably, it is more owing to the good opinion men are apt to entertain of their own moral qualities." Does our author then really ſuppoſe,

poſe, that there are no perſons who inwardly deride all morality, juſtice, and virtue, and pride themſelves on being ſharp, that is, knaviſh, though not fond of having dealings with perſons of their own character, and who hardly refrain from openly laughing at worth, whilſt they ſhrewdly boaſt of doing evil with the multitude? On the other hand; though there is doubtleſs truth in his obſervation, that perſons are apt to be partial to their own qualities, I conceive that perſons are often ſenſible of, and candid ones pleaſed to own the tranſcendency of others even in thoſe things in which they are ambitious of excelling, though a tender point to all but liberal minds.

"The proud and indolent, are always envious." A pedantic comma at *indolent*.

To the antidotes for envy, preſcribed in this diſcourſe, may be added the conſideration that it is not to the proprietors, but to the wealth and power itſelf that ſycophants bow. When a man is reduced in his circumſtances, the paraſite that battened

at

at his table, will bear him down with the paunch ſwelled at his expence, or ride over him. For examples of fallen greatneſs, the names of our Edward the Third, and Elizabeth, and the Emperor Charles V. may ſuffice, whoſe followers went "*to ſalute the riſing morn.*" The maſter of an alehouſe fed his hog before he would attend the once great Duke of Buckingham: and Cardinal Wolſey complained, that if he had ſerved his God as faithfully as he had his king, he ſhould not have been ſo forſaken. Ye afflicted attend to theſe things!

SERMON IX.

AFFORDS a very ſuperfluous comma in this period,—"preſentiments of this, work in every breaſt."

SERMON X.

OF "To them, nothing appears void of God. They contemplate his perfections in the works of nature; and they trace his Providence in the incidents of life. When *retired* from the world, he often employs their meditation. When *engaged* in action, he always influences their conduct." —The ſyntax is defective in the two laſt periods, transferring the relation of "retired" and "engaged" from *they* to *he*; namely, to God, for want of *they are* "*retired*" and "*engaged.*"

The concluſion of this diſcourſe tallies exactly with the tenor of my preface, wherein I have obſerved that religion and ſpiritual ideas and apprehenſions are the proof of a ſtrong and refined as well as right underſtanding, and that few others are rationally devout. Let me repeat, that indignation at the diſhonour done to God, is an internal proof of a man's zeal, and a criterion to himſelf whether the love of God dwells within him; by the compariſon

of

of his feelings at an indignity done to a human benefactor.

It is alſo a very comfortable diſcourſe. Religion is the anchor of the ſoul:

" Seek virtue, and of that poſſeſs'd,
" To Providence reſign the reſt."

SERMON XI.

PAGE 228. " *To poſſeſs our ſouls in patience* is, at once our wiſdom as men, and our duty as Chriſtians. The benefits of this virtue are ſo often reaped in this world, that good policy alone would recommend it to every thinking man. Diſappointments derange, and overcome, vulgar minds. The patient and the wiſe, by a proper improvement, frequently make them contribute to their high advantage."

Patience is moſt certainly very neceſſary in a world, ſo large a catalogue of the inhabitants of which conſiſts of rogues and

fools: by which virtue, though perhaps hardly conſiſtent in its ſluggiſh ſtate with a meritorious indignation the index of lively zeal, diſappointments may be happily, if not pleaſantly, really converted to bleſſings extracted from the leſſons of adverſity, the education for another and better world, which, ſays Addiſon, will be a ſtate of conformity to our deſires, as is the preſent of ſelf-denial. Our author conceives not that Chriſtianity ſhould ſubmit implicitly to injuſtice, indignity, and inſolence; but obſerves that "we are, by no means, to imagine, that religion tends to extinguiſh the ſenſe of honour, or to ſuppreſs the exertion of a manly ſpirit." Still it muſt be confeſſed, that the reconcilement of even the moderate opinions of men to the doctrines of Chriſtianity are nice and difficult, the claim of common rights being hardly maintainable with benevolence and concord, ſo unreaſonable is the world. However, nature and common ſenſe can be never entirely ſuſpended, on the one hand; but, on the other, entire reſignation and prayers for our enemies are taught by him whom

whom we ſhould endeavour to imitate as much as the nature of things in their preſent ſtate permits.

Page 239. " If neglected then, we ſhall afterwards ſolicit its return in vain." This being a diſtinct period, it is evident that according to the natural ſyntax, *neglected* agrees with *we*, not with *moderation and ſelf-command*, as intended. If the inſertion of two monoſyllables, *it is*, before *neglected*, would have been expenſive, and the ſubject of this ſermon were not patience, I might have ſpared this cavil.

SERMON XII.

" ASSUREDLY, there is nothing unlawful in wiſhing to be freed from whatever is diſagreeable, and to obtain a fuller enjoyment of the comforts of life." Natural this certainly is; yet, beſides that we have all heard of ſpontaneous ſelf-denial and penances, the latter part of this period is of much latitude. Indeed I know

not whether it does not ſavour of an accommodation to the manners of the world: if it is Chriſtianity, it is not Stoiciſm, nor very conſiſtent with the advantages of adverſity. But it may be a ſpecies of wiſdom in a divine to blend a ſpice of incenſe to Mamon with devotion; as in theſe enlightened days the former could hardly injure a writer in an important view, whilſt he ſo chaſtiſes faſhionable enjoyments as to give them the true zeſt of refined indulgence:

Omne tulit punctum qui miſcuit utile dulci.

SERMON XIII.

PAGE 270—1. "My doctrine, therefore, is not that *the bitterneſs which the heart knoweth as its own*, and *the joy with which a ſtranger intermeddleth not with* *, is independent of every thing external." However, the import of the text is fine and juſt, and every wiſe man reſerves a warm

* The ſubſtance of the text.

corner

corner in his heart; the ſtrong box of his breaſt, which he is very cautious of opening leſt its eſſence exhale; a virgin treaſure *with which a ſtranger meddleth not.*

On the concluſion of this diſcourſe, let me obſerve, that reſpecting the difference between things preſent, and the contemplation of things eternal, there is this moſt important difference;—that the ſhallowneſs of the former is, if cloſely inſpected, ſeen through, but the capaciouſneſs of the latter is unfathomable, and their riches ineſtimable*. Alſo the ſhallowneſs of the former is naturally ſubject to the eddies and whirls that have transferred the empire of France to a mob, whilſt the depth of the lake of immortality will remain unruffled and ſerene. As the honourable woman expelled St. Paul from the city, ſo have the fiſh-women baniſhed king Louis from his abode, and eſtabliſhed a peculiar ſpecies of oligarchy that ſeems to indicate ſomething ſtruggling in the womb of Fate,

* See Hunter's Sermons.

eſpecially ſhould the legiſlature of a thouſand to whom few things ſeem impoſſible, chooſe to denominate their government the millenium, in which the king, though not as heretofore, a mountain among hills, may ſtill be a mountain in a plain*.

SERMON

* And here I wiſh to give the French National Aſſembly one important piece of advice, which is as much as may be to ſimplify their new form of government. It has been ſaid to have been in contemplation to require only a mere majority for the enaction of ſome ſpecies of laws, of two thirds for that of others, and unanimous conſent for that of a third ſort; a fanglement that would infallibly end, if not commence, in confuſion and chaos, through the difficulty of drawing lines of definition. And as to the requiſition of unanimity, though ſuch is the eſtabliſhment of Engliſh juries, the ſmall numbers of the members of which are compelled to decide or ſtarve, certainly nothing can be more abſurd than to ſubject government to the opinion and caprice of any one of a multiplicity of perſons, of which baneful *radix* the deſtruction of Poland could not but be the reſult. Erroneous as appears at preſent Mr. Jardine's idea concerning a French revolution, one of thoſe miracles by which Divine Providence occaſionally *ſtrikes to duſt* human policy; that gentleman's book of travels contains a variety of excellent and original obſervations on government. However, his opinion that women would excell in it,

SERMON XIV.

CONTAINS in its cloſe a ſketch of the character of our Saviour, with which I ſhall preſent the reader, together with a ſuperaddition.

" A higher and more perfect example of ſuch a character as I now recommend, cannot be found, than what is preſented to us in the life of Jeſus Chriſt. In him we behold all that is gentle, united with all that is reſpectable. It is a remarkable expreſſion, which the Apoſtle Paul employs concerning him; *I beſeech you by the meekneſs and gentleneſs of Chriſt.* Well might theſe

it, would ſeem more hypothetical, did not the ſprightly gentry of France bear conſiderable reſemblance to that ſex. He alſo thinks that the two ſexes ought to dreſs more alike than they do at preſent, and that women ſhould ride acroſs like men, not on ſide-ſaddles; a mode, he ſays, of no older date than the time of queen Elizabeth.

The neceſſity of the ſimplicity of a machine of government, is exemplified in an obſervation of Arthur Young on inſtruments of agriculture; that he would not give ſixpence for one not proof againſt rude violence.

qualities

qualities be ſingled out, as thoſe for which he was known and diſtinguiſhed. We ſee him in his whole behaviour affable, courteous, and eaſy of acceſs. He converſed familiarly with all who preſented themſelves; and deſpiſed not the meaneſt. With all the infirmities of his diſciples he calmly bore; and his rebukes were mild, when their provocations were great. He wept over the calamities of his country, which perſecuted him; and apologized and prayed for them who put him to death. Yet the ſame Jeſus we behold, awful in the ſtrictneſs of his virtue; inflexible in the cauſe of truth; uncomplying with prevailing manners, when he found them corrupt; ſetting his face boldly againſt the hypocritical leaders of the people; overawed by none of their threatnings; in the moſt indignant terms, reproaching their vices, and ſtigmatizing their characters. We behold him gentle, without being tame; firm, without being ſtern; courageous, without being violent. *Let this mind be in us which was alſo in Jeſus Chriſt*; and we ſhall attain

tain to honour, both with God and with man."

It may be added that, conſidered as a man, he poſſeſſed abilities various and great, fitted both for private and public life, and ſuch as procured him the offer of a kingdom without the aids with which conquerors have paved their way to power, or their motives of refuſal; for his views permitted him not to accept of worldly honours or authority, nor even of legions of angels to ſcreen him from the malice of his enemies. His morality was genuine and incomparable, his diſcourſes extremely apt and elegant, his addreſs engaging, his lnaguage ſimple, perſuaſive, and beautiful, his wit poignant, and ſarcaſm biting, as particularly in his commendation of unjuſt ſtewards, and deſignation of them to everlaſting habitations, that is below. His piety was lively, his zeal animated, and feelings warm. His manners were gentle, yet his mind firm and vigorous, and his penetrating genius graſped eternity; his reſolution was great as it was remarkably exerted in the ejection

tion of the traffickers from the temple with this emphatical reprobation—*My houſe is the houſe of prayer, but ye have made it a den of thieves.* He drew his own character when he bad his diſciples be *wiſe as ſerpents and harmleſs as doves*; that is, cunning to the cunning, and ſimple to the ſimple. In a word, he was the aſſemblage of all excellence, and really and truly a faultleſs pattern to mankind.

SERMON XV.

PAGE 307. " *I ſay unto you, that I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom**.

This remarkable paſſage may, even in a figurative ſenſe, be underſtood as if the enjoyments of another world will not be of that impalpable nature ſome imagine, or rather ſuch as eludes all imagination. Poſſi-

* The text.

bly

bly it may be interpreted ſomewhat literally, as ſpoken of a new heaven and a new earth, or the Millenium, &c. By the way, how is *Verily, verily, I ſay unto you, the hour* is coming, *and* now is, *when the dead ſhall hear the voice of the Son of God; and they ſhall hear and live*—to be conſtrued? Does it infer that there is both an immediate and general reſurrection?

SERMON XVI.

PAGE 333. "The higheſt ſituations of rank and opulence, ought to be diſtinguiſhed by dignity of character; by extenſive beneficence, uſefulneſs, and public ſpirit; by magnificence, without oſtentation; and generous hoſpitality without profuſion."

This cannot be reaſonably denied: yet our chatechiſm commands us to renounce the world; and it is generally ſuppoſed that the worldly pomp countenanced by our author, is little conſiſtent with the ſelf-

ſelf-denying complexion of the goſpel, before the promiſes of which the world ought to hide its head, and to which it has been always deemed repugnant, as it is ill fitted to contend with the waves of ſcorn and violence. Of the profuſion of texts combating worldly accommodation, *It is eaſier for a camel* (or cable) *to go through a needle's eye, than for a rich man to enter into the kingdom of heaven*, ſeems a very rigid one: nor does it appear that *Dives* was much other than an opulent man of the Eaſt exhibited by our author. The church of Chriſt is denominated militant, as in perpetual warware with this fallen world, which it commands to renounce; as doubtleſs the compliance with the modes of it muſt, without a conſtant guard on the mind, recurrence to religious thoughts, and a due tribute of ſorrow to its unſpeakable miſery and wretchedneſs; tend greatly to diſſipate and fritter away all devout as well as aſetic and ſevere habits, even in thoſe dedicated to religion, into worthleſs if not criminal levity incongruous ſurely to the ſufferings of its founder. Yet, as it muſt be confeſſed,

that

that the auſtere ideas annexed to Chriſtianity, alienate many perſons from it; and ſince extremes unſoftened with relaxations may prove dangerous, and engender melancholy, moroſeneſs, and paſſions as unfriendly as indulgence; it ſeems unreaſonable to lay too great reſtraint on natural affections. But certainly, narrow and difficult as is the road to ſalvation, and inſecure unleſs we keep a ſteady eye, and maintain a conſtant habit of dependence and gratitude towards God, far, very far from an impious ſwell of pride, and diſlike, rather than diſbelief of religion; perſons of affluent fortune are highly culpable if they do not qualify their gratifications and follies with conſideration of the condition of others, and with blending humility with grandeur itſelf. As charity hides a multitude of ſins, ſo it may be preſumed it does of foibles, if qualified with well meaning: as a bad heart jaundices the whole man, ſo a good one ameliorates all things, returns their ſweet incenſe to heaven, and in a manner ſanctifies pleaſure itſelf. Let us thus combine and interweave piety with all

things,

things, and ſo render them habitual to our ſouls, that whilſt we *play*, we may *pray*; aye even amidſt gaiety and buſtle, *pray always*. However, after all, it is highly probable that a more rigid frame of mind, eſpecially in thoſe to whom the affairs of religion are entruſted, the pilots to ſteer it amidſt the tide of worldlineſs and the wind of vanity; will intitle thoſe who worthily diſcharge their duty, to a more exalted place in the kingdom of heaven among ſaints and martyrs.

Were it to be enquired how far a good heart is a merit in the poſſeſſor, and how far the mere gift of nature; it may be replied, that its perfection much depends on its cultivation, and that the happieſt ſoils are diſpoſed to produce noxious as well as uſeful plants, and that we diſcern our free-agency in the reception we give to good and bad thoughts and ſuggeſtions.

Page 344. "There is an irreſiſtible arm ſtretched over their heads, whoſe weight they may one day feel."

Here

Here *ſhall* might have been *will*; though perhaps *ſhall* has a ſort of energic rhetorical caſt, which, however, it has not in—"if ſome incident *ſhall* occur"—page 45; nor in "It ſhall be granted—page 334. In the example above quoted, (page 344) it might perhaps be alleged that *will* which imports deſire, is heightened by *ſhall* implying *deed*, according to the adage, *the will for the deed*. In truth, as uſage is neceſſary to blend the ſhades of ſpeech, and that of the auxiliar tribe (an auxiliar verb the author of Ariſtarchus reprobates as a ſoleciſm in nature) is very intricate, and inexplicable, and ſubjected to caprice withal hardly ſuſceptible of any regular alteration for the better: ſo this uſage preſcribes *ſhould*, inſtead of Dr. Blair's *ſhall*, in theſe inſtances; perhaps becauſe *ſhould* is not in fact an inflexion of *ſhall*, but diſtinct from it. Certain it is, that he is incorrigibly awkward in the uſe of *ſhall* and *will*, wherein Ariſtarchus obſerves that Scotchmen, who indeed render confuſion more confounded, would puzzle Oedipus. They put me in mind of the London cryers of milk, who

call it by all names but the right. As to the author of Ariſtarchus, he is acute, but through a partial digeſtion ſeems ſometimes right and ſometimes wrong. For inſtance: if, as he ſays, *will* always imports deſire, and *ſhall* has nothing to do with futurity, it muſt be often difficult to expreſs a ſimple future meaning at all, eſpecially when things, that is not intelligent beings, are the nominatives; as was anciently uſed *may*.

Indeed, from an accurate inveſtigation of our language, I am convinced that, imperfect as it is, it is incapable, without diſſolving its texture, of any material improvement of its preſent uſage, except in the rectification of ſome irregularities; defects which, to ſpeak metaphorically, precedents ſupply in lieu of acts of parliament.

Page 346. "The ſtately buildings which your pride has erected, by means of violence and oppreſſion, ſhall ſeem haunted by injured ghoſts"—is eccentric and fine, and the ſeeming is indeed a reality; yet it is not equal to the ſublimity of the analogous paſſage

paſſage of Habakkuk, " *The ſtone ſhall cry out of the wall; and the beam out of the timber ſhall anſwer it*—nor does mere mortal genius ever reach the height of the flights of the ſacred writers; an evident proof that they were occaſionally aſſiſted with ſomething more than human.

SERMON XVII.

" THE Apoſtle Paul every where teſtifies, that by no works of our own can we be juſtified; and that *without faith it is impoſſible to pleaſe God*. The Apoſtle James as clearly ſhews, that faith, if it be unproductive of good works, juſtifies no man. Between thoſe ſentiments, there is no oppoſition."

Thus it is neceſſary that faith and works be united. Yet perhaps thoſe whoſe minds faith eludes, can, if well meaning, be hardly deemed criminal; ſtill forlorn beings they are, and can hardly pleaſe God, who to them has as it were no exiſtence. As to

faith without works, it is worſe than unwilling infidelity, as mockery is worſe that deſtitution: for it may be pronounced, at leaſt that no well diſpoſed perſon of underſtanding can, with the principle of morality written in his heart and explained by the Goſpel, conſider morality as indifferent. Our author obſerves that there is a conſtant ſtrife between inclination and principle. Perhaps it is unfortunate that cuſtom ſo pertinaciouſly ſets nature and duty at a ſtrife that muſt be perpetual as long as nature is nature, which is inceſſantly diſtorted and repelled, and as continually recurs. If the illicit commerce of the ſexes were not the only vice proſcribed, and if boaſted chaſtity in the female ſex were not the only virtue eſteemed, whilſt pride, uncharitableneſs, and hardheartedneſs reign triumphant; and were the fear of God, inſtead of the world, the rule of conduct;—I ſhould be more inclined to bow to its dictates. He afterwards teaches that "True religion enjoins us to ſtand at an equal diſtance from the character of the Phariſee and Sadducee; and to purſue the difficult, but honourable aim,

aim, of uniting good nature with fixed religious principle; affable manners with untainted virtue."

In page 368, " Sullenneſs and gloom will be in danger of overwhelming the idle"—ſhould be, *the idle are in danger of being overwhelmed with ſullenneſs and gloom*: as in what danger ſoever are *ſullenneſs and gloom*, their welfare will hardly be regarded.

SERMON XVIII.

I HAVE obſerved that the cloſe of the tenth diſcourſe falls in with my preface; and the beginning of this is of a ſimilar caſt. In the tenth, ſays our author, " I readily admit, that amidſt the hurry and turbulence of the world, it may be difficult to bring religious ſentiments as fully into view, as is neceſſary for their making a juſt impreſſion on the ſoul. This requires the effort of an intelligent and feeling mind; and therefore cannot be expected to be

commonly found. To the unreflecting crowd, nothing appears real, but what is expoſed to ſenſe. What is inviſible, is the ſame to them, as if it had no exiſtence. But by the groſſneſs of their own conceptions, they have no title to meaſure thoſe of others."—And in this (the eighteenth) he adds, " men of light and frivolous minds, who had no comprehenſion of thought for diſcerning what is great, and no ſolidity of judgment for deciding on what is true, have taken upon them to treat religion with contempt, as if it were of no conſequence to the world. They have affected to repreſent the whole of that venerable fabric, which has ſo long commanded the reſpect of mankind; which, for ages, the learned have ſupported, and the wiſe have admired, as having no better foundation than the gloomy imagination of fanatics and viſionaries." Thus do fools inſolently ſpurn at the ſole refuge of the mind, eſpecially ſhould capricious fortune frown; and deprive the ſoul of the dernier reſort of heaven. Reſpecting what next follows, I refer the reader to my introductory remarks on Cudworth,

worth, who has endeavoured to reconcile the doctrine of the Trinity ſufficiently to reaſon, ſo that even orthodox churchmen need not ceaſe to be rational beings that they may be religious; for, ſays Biſhop Sherlock, *Reaſon diſcarded, we may as well preach religion to horſes as to men*; though Biſhop Beveridge aſſerts, that the more irreconcilable it is to reaſon, the ſurer is its truth. I am ſorry that Mr. Gilbert Cooper, in his ingenious life of Socrates, cenſures Cudworth, though of his way of thinking in ſuppoſing the Pagan theology, or rather mythology, to have been allegorical, as ſome of their duties confeſſedly were, and that it had foundation in truth, however the natural branches were ſtarved by the luxuriancy of a wild olive; becauſe Cudworth makes a quotation from Socrates, importing that he ſuppoſed the exiſtence of other deities beſides the ſupr me. He might have more reaſonably cenſured Biſhop Sherlock for repreſenting (Serm. IV. Part II. Vol. I.) Socrates as an idolater, after acknowledging that he ridiculed the Heathen deities, becauſe he did indeed out-

wardly acquieſce in the rites of his country, and conſented to propitiate his end with the ſacrifice of a cock, conformities attributed by Cooper to his experience of the inefficacy of oppoſing the popular torrent. But, ſays this biographer, he had heretofore "triumphed over every aſſault; and though happineſs was driven from the public aſſemblies of the people by anarchy, from religion and philoſophy by ſuperſtition and ſophiſtry *(all ſpurious branches of the rampant wild olive)* from ſociety by an almoſt general corruption of manners; and, laſtly, from the laſt receſs of comfort, his home, by domeſtic troubles;—yet entering into himſelf, he found happineſs in his own ſoul, protected by the parental care of peace and innocence." And, after theſe his former triumphs, might not his injunction of the ſacrifice of a cock to Eſculapius, when he could not receive any benefit from the faculty, be deſigned as a burleſque on a fooliſh ſuperſtition, often more effectual than direct argument?

I was about to obſerve that Biſhop Sherlock,

lock, after having declared the repugnance of Chriſtians to the doctrine of immortality, ſeems a little unfortunate on declaiming on the efficacy of the Goſpel on mens minds. Alſo his Lordſhip's arguments drawn from the paucity of the number of Pagans who had a right idea of religion (a fact indeed contradicted by Cudworth, who ſuppoſed that the bulk of Pagans diſtinguiſhed mythology from theology) are convertible to the reaſonableneſs of the complaint often made of the want of the general diffuſion of the Goſpel. His Lordſhip alſo in the concluſion of this diſcourſe, rather unfortunately found himſelf conſtrained to lower the effect of the Goſpel, to that of reaſon, in theſe words: "As reaſon was ſubdued, the light of the Goſpel may be; and will be, when the ſame cauſes meet to work together: a conſideration that ſhould make men, who have any ſenſe of religion, think ſeriouſly of the treatment the Goſpel every day meets with. If we uſe it no better, it may ſoon leave us; and, when once we get rid of this fooliſhneſs of preaching*, we

* The text.

know,

know, by ſad experience, what is to be expected from the wiſdom of the world."

The ſubject of his Lordſhip's next diſcourſe (the ſixth) is ſomewhat novel. The bulk of mankind, ſays he, not converſant in learning, have always entertained an idea of their immortality, without attempting to reconcile obvious difficulties on the preſent face of things. Which idea, ſays he, naturally proceeded from their original immortality before the *fall*, and continued after it, notwiſtanding the dreadful *hiatus* of the diſſeverment of the ſoul and body by death conſequent on the fall, which, though nature ſtands at it aghaſt, they overleap without conſideration, and though it forced itſelf on the minds of men, whether conſcious or ignorant of the cauſe of it, namely the fall; whilſt philoſophers of all times aſtoniſhed at the dire *vacuum* of death before their eyes, whether apprized or not of the cauſe of it, entered into ſpeculations concerning the poſſibility and mode of exiſtence of the body which they ſaw deſtroyed by death. Now, ſays his Lordſhip, this grand affair

is,

is, though not phyſically, cleared up by the Goſpel, which informs us that the ſoul and body will be reunited at the general reſurrection; ſufficiently brought to light.

To this important obſervation of his Lordſhip, let me here add, that it is reaſonable to think that the ſoul may intermediately maintain life, probably with the inveſtiture of a certain permanent ſtamen inherent in the body and outlaſting death, till it be finally reinveſted with a renewed body alſo, and the perſon be rendered complete at the conſummation. Thus with the light of nature, the reſearches of reaſon, and the atteſted confirmation of the Goſpel, combined, the difficulty is ſolved, the manner explained, as well as the thing itſelf, aſcertained ſufficiently for a juſt ground of belief. As to the diſbelief of a thing, becauſe the like has not been experienced, it is the allegation of the vulgar and fools, prone to think that what has continued long, will continue always; and thus runs the glorious ſtrain,

" As in the beginning was, is now,
" And ſo ſhall be for ever more."

Moreover, I conceive that the various pretences to revelation are, like all generals, a preſumption that there has been ſuch a thing.

And now, having accidentally made ſome remarks on Biſhop Sherlock's celebrated *diſcourſes*, I will add a ſpecimen of them.

In the tenth ſermon of the firſt volume, he quotes the 17th and 18th verſes of the firſt chapter of Matthew, which I think muſt be underſtood with an exception to the Jewiſh poſitive laws. In the eleventh diſcourſe he ſays, that the creation of the world was, to human apprehenſion, as unworthy of the dignity of the Almighty, as the ſacrifice of his only ſon for its redemption; to which heterogeneous opinion I cannot conſent. Divines ever attempt to reconcile all difficulties, even whilſt they propound contradictions; the conſequence of which is, that many perſons are wont to throw their

their works aſide. However, Biſhop Sherlock is not one of thoſe who, regarding three perſons as abſolutely one, thus repreſent God as the *atonement and atoner, prieſt and offering*, &c. a doctrine, if it deſerves the name of a doctrine, ſtrangely abſurd, noxious, and ſhocking. But he ſpeaks of the Son and Holy Spirit as intimately united with the Father, ſomewhat as a man's internal ſpirit with himſelf: a union, however incomprehenſible, not contradictory; and that is enough. Vol. II. Serm. II. Page 36.

For my own part; convinced as I am of the truth of the Goſpel as ſufficient for the ſalvation of the well meaning, I yet am inclined to attribute ſomething to exaggeration. Our Saviour declared himſelf unacquainted with the laſt day. Do then orthodoxiſts make the plea of the impediment of a complicated conſiſtence, and ſay that this incarnation obumbrated the Godhead and Divine Soul? Or, what is their plea?

In the third ſermon of the ſecond volume, his

his Lordſhip quotes the words of St. James, without obviating a poſſible inference, that the *devils do well*: "Thou believeſt, that there is one God; thou doeſt well; the devils alſo believe and tremble." He obſerves in the ſame diſcourſe, that "all the worldly-minded, and generally all the great men, were profeſſed enemies to our Saviour." And lamentable it is, that this is too much the caſe at preſent, in theſe enlightened times, when even the refuſal of our concurrence, without which the divine aſſiſtence is wilfully loſt to us, is an atrocious contempt, and ſin againſt the Holy Spirit; and, according to the moſt candid conſtruction, muſt render the rejecters of it vile and baſe, as wretches deſtitute of excellence of ſoul, unworthy of immortality, and conſenting to annihilation.

His Lordſhip (Vol. II. Serm. IV. p. 65.) in the true ſtyle of temperate criticiſm, regards St. Paul as not always infallible. St. Peter, ſays he, was ſo bigoted with prepoſſeſſion for the Jews, that "he ſtood in need of a ſpecial warning from heaven before

fore he would baptize the honeſt centurion, Cornelius."

In the following diſcourſe, his Lordſhip obſerves with true diſcernment, that "men, not content to examine themſelves by the law of God, and to learn from thence how their caſe ſtands, are for launching out into the myſteries of God's judgments, and inquiring how it ſhall fare with this or that nation at the general judgment, and whether many or few* ſhall be ſaved at the laſt." It may be generally pronounced, that thoſe who envelope things in the folds of myſtery, do it, though vainly, to elude truth. For as, according to the theory of good law, however ſophiſticated in practice, the judges pronounce its decree, nor arbitrarily, but equitably and uniformly; ſo will certainly and unerringly the judge at the laſt day.

Were it poſſible for men to make the plea

* Ariſtarchus muſt condemn this *ſhall*; yet, as I have obſerved, *will*, as importing *deſire*, would not have conveyed the meaning.

of

of the general devotion to evil, ſays his Lordſhip, bitingly, "There were ſinners enough in the world to have ſaved it at the general deluge, if numbers could have done it"—And then proceeds to reprobate the fooliſhneſs of thoſe who fancy to make their way in the crowd, or to impede the government of Providence by general impiety. Alas! ſhall the multitude doing evil overwhelm heaven, and ſtorm the throne of God? No; let not worms reaſon ſo ill. But ſhall not ſuch miſcreants,

> Shall they not like ſtubble dry,
> In the ſweeping whirlwind fly?

whilſt the good modeſtly ſtrive to enter into heaven, every man at the *ſtrait gate*.

However, I know not how to acquieſce in the ſuggeſtion, that the opinion that well meaning perſons of all religions may have equal claim to future happineſs, tends to the contempt of Chriſtianity. Can ſuch a candid benevolence induce men to deſpiſe the Goſpel of charity? Men may, I conceive,

ceive, have a favourable opinion of various perſons, yet maintain a tranſcendent value for a particular friend; and that ſimilarly Chriſtians may feel no abatement for the light and excellence of the Goſpel, the precepts of which they may ſtill deem a ſurer guide than any others, and yet think ſalvation open to perſons of all religions, who do well according to their opportunities of information. For what a ſmall part of mankind have been, and thoſe accidentally, acquainted with the Goſpel? and ſhall everlaſting happineſs and miſery depend on chance? It is true, the advantages of thoſe inſtructed with the Goſpel, may be conſidered as in a manner counter-balanced by the ſeverer penalties to which they are ſubjected on non-compliance with its precepts.

In the ſixth diſcourſe, his Lordſhip, after condemning to everlaſting flames illicit luſt, makes but an awkward excuſe for David's conduct towards Uriah.

Reſpecting the ſeventh, I have always

thought that it was a ſtrange thing for the devil to attempt his maker.

As to the ninth, I have contemplated that the proviſions made by Providence for this world, but the embryo of things, indicate wonderful proviſions indeed for a ſtate of immortality and eternity. Towards the concluſion, he aſks whether pride, ambition, and avarice, may equally with the criminal tender affections, make the claim of natutural deſires? To which I anſwer that, though laudable ambition may, pride and avarice are the offspring of the leſſons of the world, whilſt the iron heart of unjuſt ambition, of which unbridled luſt and violence are but the ſecondary concomitants, deſolate the earth. It alſo ſeems that "*God will judge,*" is wreſted to the import of the denunciation of eternal damnation: but if not, there are a number of texts, one in particular, concerning the woman taken in adultery, adducible in bar of ſo dreadful a ſentence; and I would have aſked his Lordſhip, whether he

ſuppoſes

ſuppoſes David, denominated the *man after God's own heart*, notwithſtanding the dark blot in his character, to have been condemned to everlaſting damnation? However, devout as David certainly was, it is highly probable that, beſides that his inordinate paſſion was ſtill inflamed by artful practices, the account was aggravated or miſrepreſented. Perhaps Uriah was ſlain with but the partial aſſent of David in an unguarded moment; poſſibly when he was heated with wine, or the like. When the tide of violent paſſion, diſuſed to reſtraint in the breaſts of ſovereigns, is alſo impelled by the gales of flattering perſuaſion, artful inſinuation, and accidental circumſtances; can any prince be aſſured that his mind ſhall not be driven from its anchor into diſtempered paſſion, worked up into inſanity? I am, however, ſorry to find Dr. Sherlock, ſo ready with all his candour to damn men to "death eternal for the indulgence of a momentary pleaſure," as expreſſed in the ſecond part of this ninth diſcourſe,

which is yet nervous*, and indeed ſeverely eloquent. In it he obſerves, that ſenſual luſts render men carnal as it were in their minds as well as bodies, materialize the ſoul, and war againſt its very exiſtence itſelf, till at laſt men endeavour to perſuade themſelves that it is really material; and he adds, that habits grow inſenſibly into a kind of mechaniſm.

There is a paſſage in the tenth ſermon of this ſecond volume, that ſtrongly combats the argument that ſuicide is worſe than murder, becauſe the latter may be repented of: "To ſin (ſays he) in hopes of pardon, and upon the proſpect of future repentance, is itſelf a great aggravation of ſin, and a ſad abuſe of the mercy of God." His Lordſhip adds, that he preſumes that all ſinners hope at leaſt for the efficacy of a death-bed repentance; and, ſays he, "hard-

* By *nervous*, I do not mean *ennui*, ſynonims that ſhew how language may be not only perverted, but even reverſed.

ly

ly can I think that any man means to ſuffer for his ſins." But in truth, there are in my opinion many ſinners, and even *mighty good ſort of people*, who have not a thought of the matter; and indeed his Lordſhip immediately afterwards, not very conſiſtently, declares himſelf of the ſame opinion. As to a death-bed repentance, it can hardly in the nature of things fit the ſoul at once for ſpiritual joys, without ſomething like changing its identity.

In the eleventh diſcourſe, his Lordſhip ſpeaks quite juſtly of the abſurdity of "talking of God as if he were a man."—And though not quite in point; I would juſt put a queſtion, whether the converſation of Chriſtian miſſionaries to Pagans reſpecting the doctrines of the Popiſh church, muſt not naturally appear to them equally abſurd? Speaking of ſacrifices, "What connection (ſays his Lordſhip) is there between the ſin of a man, and the ſacrifice of an ox?" Yet was there none between reaſon and poſitive divine commands? As to all men being ſinners: it is certain that if

the breach of poſitive laws is ſinful, an Engliſhman muſt be very cautious, indeed, to ſteer clear of evil and exciſemen.

Theſe words (ſermon fourteenth of this ſecond volume) " The glories of the Meſſiah's reign, and the happineſs of his days, were proſpects which, at a diſtance, and but darkly ſeen, could fill the mouths of the ſaints and prophets with the praiſes of the Lord! And can we be ſilent, who enjoy the fullneſs of thoſe mercies, to whom the Saviour of the world has opened the richeſt treaſures of God's bounty and goodneſs?"

This deſcription of the ſtate of the world is, according to his Lordſhip's own confeſſion in different places, really like burleſque. In the twelfth diſcourſe there is an exhibition of a very different caſt, where, declaims his Lordſhip, " Is it not a miſerable ſtate to live in a world where no juſtice is to be expected; to ſtruggle not only with the accidents of life, but with radical wretchedneſs; with the violence of the oppreſſor, with the fraud of the deceitful, with

with the envy of the malicious, and with the jealouſies and ſuſpicions of all about us?" The truth is, our Saviour at his firſt coming, though he preached the Goſpel of Peace, in effect brought a ſword not yet converted to a weeding hook, it being extremely clear, that the preſent face of things does not exhibit the complete concord, happineſs, and peace, foretold by the prophets, namely, of his ſecond, or final coming. And ſtrange it is, did not even Homer nod, that ſuch a man as Dr. Sherlock ſhould ſo entirely forget himſelf, and ſo loſe ſight of common ſenſe as, in ſpite of his ears and eyes, to ſuppoſe variety of unſpeakable wretchedneſs, hoſpitals, inquiſitions, ſlavery, and dungeons, the emblems of bliſs. Sick therefore at heart, and having given a ſufficient ſpecimen of his doctrines, and made too long a digreſſion, I ſhall drop the learned prelate, whoſe ſtyle is free, ſimple, and perſuaſive, but unadorned with the poliſh of more modern days, and the gildings of Dr. Blair's theology; and leave him amidſt the monuments of harmonious

peace, to fininiſh my obſervations on our author Blair.

The nineteenth diſcourſe of Dr. Blair poſſeſſes little novelty—It ſeems indicated in ſome places of ſcripture, that ſigns and wonders will precede the diſſolution of the world; and in others, that it will reſemble the ſlyneſs of a thief in the night, which may indeed be not inconſiſtenly the final end of it.

Of the twentieth and laſt ſermon, this aſſertion (page 431) "The day of death is, to every individual, the ſame as the day of the diſſolution of the world"—ſeems hypothetical; that is, whether final judgment and reward immediately follow death?

This third volume, like the two former, is in general intereſting, and engages with a natural ſimplicity of elevation, combined with an amplitude of conception, and with eloquence; is enameled with choice of words, elegance and taſte in the compoſition itſelf, and ſelection and application of texts,

texts, and concludes with an *apex* of ſublimity. The Doctor's orthodoxy which,

Projicit ampullas et ſeſquipedalia verba,

ſeems not quite inclined to tread the duſt of the mill-horſe track, nor to gulph down doctrines which, being indigeſtible, recoil into the oppoſite extreme of deplorable indifference and ſcepticiſm, the iſſue they have found in France, &c. where Popery is now expiring; and it is well if the ſophiſtication of the Church-of-England-*Panther* do not diſtemper and crumble away the lump. He has ſhewn his judgment in avoiding metaphyſical diſquiſitions, which are unfit for ſermons calculated for popular peruſal: and I hope he will alſo prove it, by eraſing the blemiſh of the aukward uſe of *will* and *would*, which would do little honour to a panther or to a mule.

P. S. Looking into the Gentleman's Magazine for June 1790, I fell on the following ſtatement of a charge of the Biſhop of Peterborough to his clergy the year preceding:

" *We*

" *We maintain a Trinity of Perſons or Characters; under the character of the Father, we acknowledge God as the Supreme Author of Nature; under the character of the Holy Ghoſt, we acknowledge him as the Divine Influence; for the Father and Son are one; the fulneſs of the Godhead dwelt bodily in Chriſt.*"

" This ſtatement (ſays the writer) is clear, conciſe, and comprehenſive; the divine Unity is preſerved, and the Trinity ſtated without running into the error of Sabellius, of *nominal* inſtead of *real* diſtinctions; for as the ſoul and body make one man, ſo God and man make one Chriſt." But, in my humble opinion, this doctrine *is* for the moſt part a ſpecies of Sabellianiſm, as repreſenting the ſubſtances of the Godhead but as attributes under different forms, and in the concluſion repreſenting the Holy Ghoſt not as a perſon, but *ſpiritual* " *divine influence,*" though the Biſhop at laſt abruptly aſſerts, that " *the fullneſs of the Godhead dwelt bodily in Chriſt.*" It is true, a ſomewhat ſimilar idea is countenanced in the Apocalypſe, in which *God and the Lamb* are often mentioned together, but

but whence it cannot be eaſily ſurmiſed that the Holy Spirit is a perſon.

It is certainly to be ſorely regretted, that divines of all churches determine to retain their opinions and preferments ſo weighty in the ſcale of argument, at the expence of rendering religion abſurd, and conſequently exploding it; for which latter purpoſe the revival of the ſceptical new philoſophy, as it was fondly termed, though thouſands of years old, was admirably calculated in confounding all things; for if, relinquiſhing the evidence of our underſtanding and the teſt of knowledge, *we believe not the things which we have ſeen, how ſhall we believe the things which we have not ſeen?* How favourable is that philoſophy to the doctrine of tranſubſtantiation, appears from Dryden's quibbling, odious as is quibbling to the handmaids of nature, in theſe lines, in which the *plain exiſtence of the thing* is taken for granted, becauſe it is plain that it does not exiſt. How monſtrous that a poet and critic ſhould pretend not to perceive a figure of

of ſpeech in the words of our Saviour? The lines are theſe in his *Hinde & P.*

> The doubtful reſidence no proof can bring
> Againſt the plain experience of the thing;
> Becauſe philoſophers may diſagree,
> If ſight emiſſion, or reception be.

I have ſaid, that moderate men are willing to denominate Jeſus Chriſt the Son of God. But, not to diſpute about words, ſurely an exalted perſon born in the *ſpirit of holineſs*, ſeems an amply ſufficient ſacrifice, for who will ſay that it was not? Yet ſtaunch orthodoxiſts, as all churches denominate their members, whether with or without the reality of religion, will not abate a whit of a divine propitiation to appeaſe the Deity; for if the leaſt overtures are made for a conciliation or concurrence of opinions, thoſe dignitaries fly off in a tangent, as from the gates of hell, open to ſwallow up them and their pluralities together; ſo much do they dread the leaſt ſemblance of the Polypheme Socinus, whilſt they pronounce all but a divine ſacrifice *nothing*.

nothing. Yet (to ſay no more) was the ſacrifice of the favourite of Heaven, the harbinger of glory and immortality, *nothing?* Were ſpotleſs virtue and piety, *nothing?* Were celeſtial annunciations and communications, hoſts of angels, and the ſtar in the Eaſt, *nothing?* Was a perfect code of morality, *nothing?* Were miracles *nothing?* Was healing all kinds of diſeaſes, *nothing?* Was raiſing others from the dead, and his own reſurrection and aſcenſion, *nothing?* Was the promiſed deſcent of the Holy Spirit, the conſequences enſuing on that phenomenon, and the diſſemination of the Goſpel throughout the moſt enlightened part of the world, *nothing?*

Yet all theſe things might not indicate that Jeſus was really God, but that he was his eſpecial *agent*, as none can doubt the power of God to render Chriſt the inſtruſtrument of the works wrought by him; and indeed, who can aſſert that a moſt righteous perſon, a perfection above mere man, and moreover eminently endowed and aided with the Holy Spirit, eſpecially if it be

be conſidered that an honeſt man is ſaid to be the nobleſt work of God; was not the fitteſt and moſt meritorious recompenſe for the preceding failure of human nature? For it is incumbent on all men to render the compenſation as efficacious and complete as poſſible by their own virtuous exertions, from which they deceitfully ſeek to abſolve themſelves, by regarding all excellence leſs than divine, as nugatory, and pleading our Saviour's expiation as all ſufficient, without their own perſonal endeavours and co-operation; which is one great cauſe that religion is become a dead letter, and that the pure flame of rational devotion, that only which can be univerſally beneficial or prevalent, is obſcured and extinguiſhed in impervious ſmoke.

Vain indeed it is to contend with the dull orthodoxiſts and avaricious churchmen, *aſſes and wolves in ſheeps' cloathing*, who erect their doctrine on an equivocal, ſhuffling dilemma, and whilſt they pronounce Chriſt to be God, and that thence only his ſufferings could be a proper ſatisfaction to the Deity himſelf,

himſelf, are compelled to wrap in ſhades the extent of their doctrine by an accommodating uſe of *incarnate*; thus rendering him either God or not, or ſomething more, both God and man, as convenient. Yet, being off their guard, they ſometimes fall into the monſtrous abſurdity at which they do bluſh, as does Dean Sherlock, the father of the Biſhop, in theſe words *; "This is a myſtery of love which we cannot comprehend; but the only difficulty is, that *God ſhould become man, and ſuffer, and die* for the ſalvation of ſinners." Of which thoughts, however likely to reclaim abandoned ſinners, I muſt ſay I have as great "an abhorrence" as had the pious dean of Socinianiſm, of which he thus expreſſes his idea in the cloſe of that volume.

The following little doctrinal tract, with which I may conveniently conclude this *Miſcellaneous Theology*, was written before I had peruſed Cudworth's *Syſtem*, to which I

* Scripture proofs of our Saviour's divinity, chap. 6. ſect. 3. p. 217.

have

have acknowledged myſelf ſo much indebted. My intention was to inculcate a reaſonable, and withal, ſublime belief of our Holy Religion.

Locke, in his *Reaſonableneſs of Chriſtianity*, a work, in which he ſeems to make light of metaphyſics, and which is very different from his *Eſſay on Human Underſtanding*, endeavours to prove from the tenor of ſcripture, that all that is neceſſary for a Chriſtian to believe, is that Jeſus was the Chriſt or Meſſiah. But, taking the mid way, I would expunge from belief, only what ſeems contradictory and abſurd, and thus not confine myſelf to Locke's definition, much leſs to opinions that, for what any one knows, may derogate from the eſſence and life of religion, though they leave important and bulky bulwarks remaining.

Too peremptory and preſumptuous is doubtleſs a certain celebrated writer, particularly in his doctrine of a material ſoul, perhaps like his phlogiſton, a dangerous fume of electricity impoſſible to be confirmed and

and repugnant to common ſenſe. Not leſs noxious is his doctrine of neceſſity, wherein he adopts a common error, that the mind is held in a paſſive preponderation by the will actuated by a kind of force: whereas the will is but an appurtenance of the mind, which itſelf holds the reins, ſuſpends the will, and preſides over its own properties ſo as not to be carried away by them, as whatever we name it; we perceive within ourſelves a ſource of conſiderable free-agency; without which, the proſpect ſo grateful to a ſpecies of divines, themſelves doubtleſs of exemplary excellence and charity, of nothing leſs than endleſs hell-torments unavoidably in ſtore for a large portion of mankind, would be a hard doom indeed.

The ſcriptures are undoubtedly the true and only ſtandard of divinity; and if a doctrine will not bear the candid temperate teſt of ſearching their general tenor, it ought to fall, and muſt fall in a church boaſting not of infallibility. As to the Athanaſian creed*,

* The reader will pleaſe to have in mind that before I had

the author, after weaving together a ſtring of antitheſes, in the concluſion denounces damnation to all unbelievers (unbelievers, I ſay, who merely do not believe, not diſbelievers) of a paradox, in the true ſpirit of Popery, or rather beyond it, papal anathematiſts hardly ſo violently enforcing tranſubſtantiation.

Finding within their breaſts no ſecurity, no means of ſalvation, no aſylum for their ſouls; men may naturally ſeek it from without, by implicit recourſe to a church that holds out indulgences for this life in one hand, and infallibility, though indeed in a dark lantern, to guide them to happineſs in a future ſtate, in the other. All religious ſubjects are, it is true, myſterious, but not contradictory. Thus an extraordinary and miraculous excellence incarnate in Jeſus Chriſt may be juſtly made an oracle of belief, though we are unable to comprehend it, if it is certified in ſcripture and

had read Cudworth, who repreſents Athanaſius as quite moderately orthodox, I took it for granted that he was the author of the creed under his name.

not

not contradictory. But a peremptory denunciation of damnation to all who do not believe an abſtract notion in the extreme complication of phyſico-metaphyſics, and propounded moreover in contradiction; is ſurely repugnant to a wiſe, moderate, and rational church, and the goodneſs of God. A ſenſible man will relinquiſh religious reading and thinking, when he ſees his underſtanding and rectitude of heart incompetent to ſalvation. The man of earneſt regard for his ſoul, will be neceſſarily embaraſſed, if he does not deſpair, on ſeeing ſuch a bar and ſtumbling block at the entrance of the path of religion, and his ability unequal to the apprehenſion of what every perſon, how mean and uncultivated ſoever is his capacity, is indiſpenſibly obliged to believe. Stern orthodoxiſts would compel all perſons on pain of damnation to believe that of which no one living has any idea whatſoever. Pagan poets guarded not hell, as Athanaſius barred heaven. The epiſtolary writers of the New Teſtament are excellent commentators on the Evangeliſts and on the old; but Athanaſius terrifies us with

gorgons, hydraes, and chimeraes of his own. Let it be obſerved that I would not criminate Athanaſius himſelf, who might be a pious man, though dogmatical and ſophiſtical; and his expreſſion, *proceeding*, applied to the Holy Ghoſt, likewiſe adopted in the Litany, ſuits my idea, that in the ſcriptural meaning, the Holy Ghoſt is the divine influence allegoriſed or perſonally repreſented; not a perſon but perſonification. We are captivated with the ſtriking and admirable imaginations of the ancient philoſophers and poets; Heathens indeed, becauſe they could not be otherwiſe; but have not the ſenſe to apply them to the illuſtration of religion. Their notions derived from the light of nature may aſſiſt the beſt Chriſtians; and I am of opinion that the wiſeſt of them had really the idea of one only deity, and thinking with the few, ſpeaking with the many, conſidered their mythologous gods but as the perſonifications of qualities. Voltaire in his *Ignorant Philoſopher*, ſec. 4th, ſays, the Greeks and Romans diverted themſelves with the gods of their vulgar; wherein he might appeal to Homer, Lucian, Virgil's

Virgil's Silenus, Horace's Priapus, &c. of the two laſt, one being a ſot, and the other a ſcare-crow. It is not likely that ſenſible men placed reverence in a farrago of trumpery: but free-thinkers are of courſe diſregarded by thoſe who do not think at all, and may be alleged for proofs of the opinion that both animals and men are machines. As to the images of the ancient Heathens, they ſeem to have been of application not very different from thoſe of the preſent Romiſh Church, agreeable to which it has been inſiſted that Popery is of Pagan extraction. There is a ſtrange *je ne ſçai quoi* prevalent in matters of religion; from which men, even in the boſom of ſcience, dogmatically baniſh figures of ſpeech with which the ſcriptures ſo much abound, and which the Pagans, however ſtupid were Pagans, were not ideots enough to underſtand literally. See Biſhop Taylor's *Liberty of Propheſy*.

If indeed, the Holy Ghoſt is one of three celeſtial perſons, the united fountain flowing to angels, departed ſouls, and men, equal in glory, equal in goodneſs, of one

mind, every way equal, like inſtruments in total uniſon; they may be popularly denominated *one*: as, to compare ſmall things with great, intimate congenial friends are ſaid to poſſeſs one ſoul. In which caſe Jeſus Chriſt was the emanation of ſuch Triple Divinity or Godhead in heaven, inſtead of that one only *God*. Thus, had Athanaſius ſaid *there are not three Godheads, but one*, it would be intelligible. I allude to St. John the Evangeliſt's word, *Three in Heaven:* for that one of ſuch infinite omnipreſent Beings* ſhould inhabit and be contained in fleſh and blood, is quite incredible. Beſides in that caſe, our Saviour would have been not half God, half man, but have contained within himſelf both divinity and manhood complete; for thus Athanaſius denominates him, "perfect God and perfect man; yet not two, but one Chriſt." So God is but a conſtituent part of Chriſt; and he might with equal pro-

* The reader will perhaps advert to Solomon's effuſion at the dedication of the temple; and perhaps the Turkiſh Spy does not ill-term Jeſus Chriſt the "breath and word of God."

priety

priety have ſaid, *He is not four, but one Chriſt*; meaning three in heaven and one on earth. Indeed from his eminent ſuperiority he might be emphatically denominated God, in compariſon of mere mortality; his ſoul poſſeſſing excellence approaching nearer to the divine Eſſence, over which the grave had no power. Let ſound rational religion, founded on the rock of ſenſe, take place; neither cramped and diſtorted by dogmatiſm, nor frittered away by ſcepticiſm. Methinks the language of divines, confounding God, Jeſus Chriſt, and the Holy Spirit, is often no better than jargon and cant, endleſsly repeated and utterly incomprehenſible. If religion is confeſſedly without the ſcope of reaſon and analogy, let not men attempt to explain it, but confine their doctrines ſimply to devotion. Nevertheleſs, let him who wiſhes it, endeavour to believe *ſecundum artem*, according to the Litany and Athanaſian creed, provided he do not expect damnation, denounced no where by our church, but in the latter, to enſue on his inability, whilſt the will cannot enforce belief properly ſo called.

And let it be obſerved, that fancifulneſs, capriciouſly eſtabliſhed into the ſemblance of opinion, tends naturally to ſcepticiſm; ſo that the extremes meet. Negation of thought through blind obedience to the dictates of others, is a ſceptic inanity, eyes diſuſed being little better than none. On the other hand, men floating on the ſea of ſcepticiſm, are glad to lay hold of any thing, though it be but a log. It is ſuch doctrines that gave the author of *Chriſtianity not founded on Argument*, too fair a handle for the taunt, "He beſt enjoys faith, who never aſked himſelf one queſtion about it, and never dealt at all in the evidence of reaſon." And thus it is that the weakeſt perſons have uſually the moſt religion; that is, perſons of ſtrong ſenſe cannot brook being led blindfold by ſuperſtition aſſuming her name, by a wrinkled hag impoſed for her poſſeſſed of every charm, any more than they have confidence in aſtrology. Men delight to burden religion with adventitious doctrines whoſe weight is a millſtone about her neck. But let us hope the time will come, when, if we nurſe the portion

of

of divinity within us, we ſhall behold celeſtial beings no longer darkly, but face to face.

I would put the following queries to the advocates of the arbitrary term, orthodoxy —liberally admitting that it may not be abſurd to uſe previous ratiocination concerning the acquieſcence in things which, not being intelligible and duly within its ſcope, cannot be believed in the proper full ſenſe of the word, but only in a negative kind of way; but I regard all attempts to reconcile contradictions as totally abſurd: I admit that it may be reaſoned concerning the acquieſcence in matters placed in an incomprehenſible point of view, although it is abſurd to reaſon about contradictions themſelves.

Query 1. Is it not juſtifiable to conſider the Fathers, how reverend ſoever, as men like ourſelves, and accordingly treat them and their doctrines with a ſpirit of free inquiry?

Query

Query 2. If the Fathers may be dealt freely with, is it injurious to obſerve, that the love of antithetical quibble is prodigiouſly conſpicuous in ſome of them, whilſt all men laugh at the theology of king James? This is certain; either that ſuch perplex it, or that their doctrines themſelves are inconſiſtent and inexplicable; and that they were therefore abſurd in attempting to explain them, and fall within the ridicule of theſe remarkable words of Tillotſon in his *Rule of Faith*, intended to expoſe the belief of contradictions and complications of contradictions of the Church of Rome: "Luſty acts of faith," ſays he, "by which we oblige God Almighty for ever!" I ſay, how pious and excellent ſoever the penners were, they incur difficulties of which one cannot ſay whether they are more prepoſterous or pernicious. For inſtance, the devil to be ſure would endeavour to tempt God himſelf with the pomps and glories of perhaps the meaneſt of his own works! And Jeſus Chriſt, being God himſelf, was ignorant of the time of the day of judgment. Matt. xxiv. 36. The omnipreſent God was,

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we are taught to believe, contained in a piece of earth, by which tranſmigration, a wonderful one indeed, his knowledge became circumſcribed, and by which we are taught to underſtand, that a divine nature is for ever altered for the accommodation of a puny world; for that in heaven, and to all eternity, the glorified body of Jeſus Chriſt will be different from the ſpirituality of God the Father. Then, reſpecting vicarious ſatisfaction, what enormous abſurdity! God offended, requires atonement. From whom? From himſelf.

As to the ſtrange complexion of Popery: O Heavens! That mankind ſhould have been led captive by a worſhip, wherein indulgences and penance, epicuriſm and ſackcloth, fopperies and flames, have gone hand in hand? What? what are men made of? But we will hope better times; eſpecially when we ſee orthodoxy admit of endeavours to conciliate religion with ſenſe, and abate of eternal miſery to unbelievers, or miſbelievers, as diſtinguiſhed from diſbelievers. Mr. Travis, in his elaborate diſſertation

tion on the conteſted verſe of the Epiſtle of St. John, v. 7. appears not to be a zealous Athanaſian: ſee particularly p. 20th of the firſt edition. In behalf of this celebrated verſe may be alleged the idea of the ſameneſs of divinity in kind, conſubſtantially, *tres unum*; not *tres unus*, which is a contradiction more palpable in claſſical languages than in Engliſh; not *Three one God*, but *Three one Godhead**. But Mr. Gibbon, it

* Beaumont, in a poem intitled *The Friend*, has theſe lines, not totally inapplicable to this idea:

Haſt thou a friend? whate'er thou haſt,
Thou haſt completely double: caſt
Up thy account no more for one,
Thy ſcant identity is gone:
Thou art thy friend, and he
By mutual faith tranſanimates with thee.

And again, in the following poem of the ſame name,

Thy friends! nay, ſpare the plural There;
Such things as friends are ſingular.

And Cowley has an odd imagination in a poem, to which is prefixed as the motto,

O' quis me gelidis ſub montibus Hœmi
Siſtat, et ingenti ramorum protegat umbra?

ſeems,

ſeems, objects to the *three witneſſes* in heaven, but not on earth; which is marvellous, and the reverſe of what I ſhould have expected of him. However, it muſt on all hands be confeſſed remarkable, that the authenticity of one of theſe verſes ſhould be diſputable, and that the other ſhould be ambiguous. But ſo it is; the love of wonder has ſtamped a pretended regard on theſe two verſes, and a few other texts, more prevalent than the adverſe tenor of hundreds; as even Dr. Samuel Johnſon, whoſe oſtenſible and real opinions probably were not preciſely the ſame, confeſſed that perſons of all denominations might allege texts for their purpoſe.

Heretofore, all innovators on all orthodoxies, and without innovation there could not have been a *Chriſtian* in the world, have been deemed ſectaries and culprits: Chriſtians in general, by Pagans; the Church of Rome, by that of the Eaſt; the Church of England, by that of Rome; Preſbyterians, &c. by the Church of England; and all of them by the Jews. But, though

though of all, perhaps Romiſh intolerance has been the moſt furious and unrelenting, whilſt truth and reality were buried in rubbiſh, or eclipſed with vain ſplendour; —yet Spaniards and Portugueſe have reſided in Proteſtant countries; have partaken of the enjoyments and gaieties of perſons, nine parts in ten of whom ought, in their opinion, or pretended opinion, to be reprobated here, and be hereafter condemned to everlaſting torments *.

* The ſtaunch orthodoxiſts muſt not deny my aſſertion, p. 235, as I have ſhewn from a quotation from Dean Sherlock, and may be learnt from the poem of Maſter Lowth, afterwards Biſhop of London, named the *Genealogy of Chriſt*, written at an age when he did not think for himſelf; in which is this couplet,

"See where man's voluntary ſacrifice
"Bows his meek head, and *God eternal dies!*"

REMARKS

REMARKS

ON

BISHOP HURD'S DIALOGUES.

THREE VOLUMES, 1776.

OF theſe dialogues, I think the preface rather intricate and perplexed, as conſiſting of directions to form a kind of hotch-potch neither old nor new, in a ſtyle neither of the author's own, nor that of the characters introduced. And is there not an abſurdity in affixing a number of notes to dialogues deſigned to carry an air of probability?

DIALOGUE

DIALOGUE I.

ON SINCERITY IN THE COMMERCE OF THE WORLD; BETWEEN DR. HENRY MORE, AND EDMUND WALLER, ESQ.

ON the firſt paragraph of this dialogue it may be obſerved, that were all to comply with it, cuſtoms and manners would hardly ever vary.

DIALOGUE II.

ON RETIREMENT. MR. ABRAHAM COWLEY AND DR. SPRAT.

VOLUME I. page 113. "Religion is very ſafe in the boſom of the national church" is but poor without that of a nun.

Were there even a woman capable of improving divinity, in God's name let her make uſe of her talent; if, according to the ſcripture, things are revealed to babes a large ſpecies of which women are ſaid to be, and hidden from the wiſe. His Lordſhip has written

ten a dialogue on the Engliſh conſtitution, &c. but if perſons are not qualified to make excurſions into the walks of others, it is not to be ſuppoſed that he knew much of the matter. If he exhibits genius, it is on the ſubject of poetry at the end of theſe volumes, where he does not think it wrong to make uſe of his reaſon, and withal diſcovers an elevation of imagination. I would not be ſevere, but really bigots are fitteſt for leading ſtrings and the go-carts of Popery.

DIALOGUE III.

ON THE AGE OF QUEEN ELIZABETH. MR. DIGBY, DR. ARBUTHNOT, MR. ADDISON.

PAGE 153. "I never ſee the remains of that greatneſs which aroſe in the paſt ages on the ruins of public freedom and private property, but I congratulate with myſelf on living at a time, when the meaneſt ſubject is as free and independent as thoſe royal minions, and when his pro-

perty, whatever it be, is as ſecure from oppreſſion as that of the firſt miniſter," is a ſtrange aſſertion to be put in the mouth of a man not unacquainted with the world. This is indeed the language of theory, law-books, and of parliament-houſes, but not of men talking to one another. (See note *k*). There are two worlds in every thing, the oſtenſible, and the real one. Addiſon is here made to talk like a ſimpleton, who fraught with manners, law, and religion, enters the world and finds the reality almoſt totally different from the picture. Ineed I do not think Addiſon was a conjurer in regard to his good patrons, the Whigs.

Page 162. "It would ſpoil your panegyric, I doubt, ſaid Mr. Addiſon, to obſerve the factious uſe that was made of this magnificence, and the tendency it had to ſupport the pride and inſolence of the old nobility." It is true, there is this difference, that little folk are not now cajoled and trenchered into ſlavery, but deſpiſed into it. Much, as Sir Roger de Coverly obſerv-

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ed on another occaſion, may be ſaid on both ſides. The tyranny of the great has put on a new ſhape; in the ruinouſly tedious expences of law-ſuits. Formerly there was no law to be had, and now it is generally worſe than none; and, as I have ſaid, if the barons were more arbitrary than lords are now, their vaſſals acquieſced with filled bellies. That there were ſweets in vaſſalage, appears from the fondneſs which has appeared for it in many inſtances, but at preſent the lords expect obedience without affording protection. It ſhould not be forgotten, that in early times the clergy muſt have been, more or leſs, a balance to the barons; but it is true, that ſince the expiration of chivalry, its offspring duelling does indeed remain ſome check to tyranny. Moreover, Addiſon, his Lordſhip's ſelected champion of liberty againſt ariſtocracy, was a zealous advocate for confining the number of the peerage, a bill that would, it has been thought, have converted it to a fixed ariſtocracy. However, I am ſomewhat of opinion, that peers would have become rather individual, than ſtate-tyrants, eſpe-

cially as the ſo conſiderable a proportion of biſhops and of mercantile perſons would have balanced their general power, with whatever additional fervour a wiſe man would have prayed that his reſidenee might not be near a lord. And, on the other ſide, it may be argued, that through the now prevailing extreme of creating ſo many lords, they engroſs a great proportion of wealth: but then again, that is counteracted by Lord Mansfield's privilege-act; to which, had the ſaid bill projected in the time of George I. taken place, they would hardly have conſented, ſo that on the whole it may have happened right.

Vol. II. page 12. "For ſhe neither reſtrained them with that ſeverity, which might perhaps have prevented their growth at firſt; nor ſhewed them that entire indulgence, which might have diſabled their fury afterwards." But had Elizabeth granted them (the Puritans, who, as extremes meet, at laſt joined the Papiſts) full favour, would not her ſucceſſors have been under the neceſſity of continuing it, or affronting

affronting them? Would not ſuch men have riſen in their demands proportionally to the conceſſions made them? A perſon acquainted with Elizabeth's character reſembling her father's reſpecting his *ſix articles*, &c. ſurely ſhould not talk of her granting full indulgence to Puritans.

Page 46. The two queens were rivals of ſuch a kind that the Proteſtant religion ſeemed to depend on the ſucceſs. As to Daviſon, though Elizabeth's conduct was probably no better than mummery, yet it gave James a pretence to acquieſce in the death of his mother. It was a delicate hypotheſis, whether the life of any perſon ought to have ſtood in the way of the Proteſtant cauſe at that extremely critical conjuncture; and Daviſon's treatment, how hard or fooliſh ſoever, ought not to be mentioned. Elizabeth's ſincerity in the cauſe cannot be ſuſpected without outrage, and her conduct during her ſiſter's life was marked with the ſame temporizing addreſs as her whole reign almoſt. Perhaps ſhe carried her penury too far on the Continent, eſpecially with the

event of her grandfather's conduct towards Bretagne full in memory. Yet it is to be remembered that ſhe thought herſelf duped by Henry IV. and the precarioufneſs of continental politics conſidered, engagements therein muſt be ſo too. As to that prince, let it be remembered that neceſſity compelled him to relinquiſh the cauſe of Proteſtantiſm, in the like manner as Elizabeth was compelled to deſtroy Mary, and alſo Eſſex. "It was not her humour to manage thoſe over whom ſhe had gained an aſcendant" (page 51) is either irony, or a miſtake.

Page 77. The equipment of the Armada, is rather an extraordinary inſtance wherewith to conclude the account of the imbecility of Spain.

Page 80. Addiſon ſhoves Elizabeth's virtues upon their bordering vices. Her greatneſs conſiſted in holding her adminiſtration in her own hands, whereby her government was always ſteady, conſiſtent, and the ſame. On the whole, Elizabeth

beth was confeſſedly a nice, accurate, and critical, and profound politician. Without doubt, ſhe had very conſiderable circumſtances on her ſide: and ſo have had other princes, who, inſtead of ſwaying the balances to their ſide, have loſt friends and dominions in the fray and cruſh of colliding contrarieties. Elizabeth explored her way with admirable dexterity through crooked paths, with a ſtrong, though pliant ſceptre; whilſt others ſetting out on a ſmooth ocean and with proſperous gales, have wrecked their wealth, prerogative, and themſelves. Even Charles II. with all the eclat of acceſſion, the freſh remembrance of calamities, and with all his verſatile abilities, left the crown weaker in prerogative than he found it. But, alas! alas! were I not apprehenſive of fatiguing the reader with moralizing (yet I know I ſhall not herein fatigue the wiſe ones, and I am not anxious about the reliſh of the fooliſh ones) I would call to his mind the remembrance how Elizabeth's ſubjects forſook her to bow to the orb of a riſing

planet that had been long, juſtly or unjuſtly, an object of contempt.

To conclude: Economy was the great *arcanum* of Elizabeth's ſucceſsful government, and will be of all governments, as long as nine perſons in ten will be well affected to that which intrudes as little as poſſible on the *ſanctum ſanctorum* of the pocket, the *main chance* intelligible to all.

O cives, cives, quærenda pecunia primum eſt,
Virtus, *religio*, *libertas* poſt nummos.

DIALOGUE V. VI.

ON THE CONSTITUTION OF THE ENGLISH GOVERNMENT. SIR JOHN MAYNARD, MR. SOMERS, BISHOP BURNET.

PAGE 106. That the Engliſh government was originally as arbitrary as the others of Europe, viz. feudal and military in common with the reſt, perhaps cannot be denied.

Page

Page 129: "The queſtion is about the form of government ſettled at the conqueſt." The queſtion is perhaps rather, was it ſettled by the conqueror's will and pleaſure, or on its ancient baſis? Did he conquer the kingdom, or only its king, as the Tartar did the Chineſe emperor? I think Sir John ſomewhat unlucky in his corner-ſtone of liberty. And in the 125th page he is not quite conſiſtent and mindful of his own ideas; for he repreſents as a proof of ability, the policy of the reduction of the power of the peerage, which, we are informed, was not long afterwards the downfall of the crown: yet who could foreſee it? The faſhion, page 131, of freeholders becoming vaſſals, was a ſtrange fit of loyalty, unleſs it was for the ſake of good living.

Page 133. As many, I believe, are puzzled about the empires, I will cite a few words on the ſubject of their hiſtory from Moll, with a little explanation. In or about the year 476, Auguſtulus, the laſt weſtern emperor (the empire having been divided into the Eaſtern and Weſtern by Conſtantine, who

who had removed to Conſtantinople, parting it between his ſons) was compelled to reſign to Odoacer, king of the Heruli. But the Weſtern Empire, thus demoliſhed, was nominally revived on Chriſtmas-day, 800, (there being then two empires again) under Charlemagne, who, after defeating Deſiderius, and being crowned king of Lombardy, was made titular Roman Emperor, but no more, for the Pope, who had called Charlemagne in to his aſſiſtance againſt the king of Lombardy, was the real ſovereign, and from him the preſent emperors of Germany, though but ſhadows, and not of the blood of Charlemagne, nor now of France, are termed poſſeſſors of the throne of the Ceſars and of the Sacred Roman Empire, juſt as the kings of Britain are kings of France, to which they had never any pretence of a claim. It might have been imagined, that the ſagacity of a Hume, unbewildered in ſcepticiſm, would have diſcovered, that even on the ſubverſion of the Salic law, prior female branches had neceſſarily long anticipated the conſort of Edward III. ſo that Britain's preſent claim to the

the crown of France, is not ſo much as the ſhadow of a ſhade. Thus, pardon begged for this digreſſion, the double Roman Empire was kept up 653 years after that event, viz. from the year 800, to 1453, at which time the Turks, under Mahomet II. took Conſtantinople from Conſtantine Palæologus Dracoſes, the laſt emperor of the Eaſtern, Byzantine, or Conſtantinopolitan empire, now a part of Turkey; which began with a Conſtantine, and ended with one, after the continuance of 1141 years. Afterwards Lewis, ſon of Charlemagne, ſet up one of his ſons in Italy, but his deſcendants were at length driven out, as mentioned by his Lordſhip. Had Charles the Great ſet up the imperial ſtandard in France, the French kings would have been emperors, inſtead of having no title at all: I ſay, they would have probably retained the empire, had it been fixed at home; or, at leaſt, it would have been called the French empire. Pope Gregory V. in a fit of pique, was ſimilarly guilty of mad policy, in the time of the Emperor Otho III. who having been expelled by the Romans

and

and reſtored by the emperor, in revenge to the Romans, took from them the election of the emperors, transferring it to German electors, by which ſhort-ſighted act he threw the ſtaff eventually out of the papal hand, not only of election, but probably of empire itſelf, perhaps of univerſal empire; for their holineſſes had already aſſociated temporal with ſpiritual ſovereignty.

It ſeems remarkable that the Turks ſhould tolerate Chriſtianity in conquered Greece; that they ſhould even ſuffer it to remain the general religion.

Page 146. *Oligarchical*, is, I apprehend, uſed in a miſtaken ſenſe; it is not ſynonimous with *Ariſtocratical*, which means government in the hands of a *few patricians*, but of the *ſmall*, that is of the people, *a plebeian government*.

Page 164. "*Villanage* concludes no more againſt the *feudal*, than *ſlavery* againſt the Greek or Roman conſtitutions." So may not

not Spain, France, or Turkey, be ſaid to be free with nearly equal propriety, becauſe ſome of their ſubjects are in a manner ſo? The ſimile in the 167th page is a good one, were it very juſt. But has the general iſſue, I mean in other nations, been ſuch as to juſtify it? It is indeed certain, that the governments of Europe are at this time much preferable to thoſe of Aſia, for inſtance; but how far this is owing to a Vandal original, I pretend not to ſay. Feuds, that is quarrels, received their name from the feudal conſtitution, on which our author makes this panegyric; but I think he does not ſpeak ſo favourably of it always. In fact, I think there is conſiderable truth in Pope's couplet;

> Of forms of government let fools conteſt,
> That which is beſt adminiſtered, is beſt,

in its plain obvious ſenſe, not explained away by Warburton: And this idea is adopted by Goldſmith. I believe that the government of Pruſſia is now preferable to that of England, where a perſon cannot, without

without much expence, prove that a pollard is not a church.

Page 187. There is a kind of puzzle in the term *civil law*, from its being really their civil law among the Romans and others, but which in England is only nominally ſo.

It is much to be lamented, that the celebrated anſwer of the barons, *nolumus leges Angliæ mutari*, proceeded from the predominance of family pride over parental affection.

Page 211. Affords a very remarkable inſtance of the non-omnipotency of parliament.

Page 212. Here is a new, a third reaſon, of Wolſey's diſgrace. The generally received notion has been, that he diſpleaſed the king in the affair of Anne Boleyn; a ſecond has been, that the king was jealous of his greatneſs and inſolence; and here is a third, that the nation purſued him to his fall:

fall: yet Henry had as yet little tyranniſed in compariſon. Who would read hiſtory? Yet the three reaſons might conſpire.

In page 220, his Lordſhip owns that ſlavery has been the fruit of the feudatory tree, (the feudatory tree, I ſay) in the other nations of Europe, an admiſſion rather unlucky in regard to his panegyric thereon. The youths of almoſt all ſtates have been valiant and fierce. This contemplation naturally leads to America, and then fails, ſhe being a *res nova*. North America was brought up in the ſwaddling bands of Europe, and then broke ſuddenly forth into debauched youth with the ſeeds of diſſolution blended with her beſt blood, differing much from old Rome, whoſe vigorous blood, ſet in motion by the impetus of the Sabine manœuvre, fermented for many ages, ſtill bearing its genuine character of oppreſſion and patriotiſm, rapine and liberty. Whether ſhe will die of old age at thirty, is uncertain.

Page 244. I think the political abilities of

of the Scotch princes of England at beſt hypothetical, Charles II. who had diſcretion, excepted. If James I. diſcovered any, perhaps it was in ſecuring the crown; for if he was endowed with the feelings of a man, he had trying cards to play; either tamely to ſubmit to the outrageous treatment of his mother, or perhaps unavailingly attempt a revenge. Eventually, however, he had his revenge together with the crown of his mother's executioner, when the Engliſh left their old miſtreſs to worſhip the riſing Northern ſun. Indeed it is not impoſſible, that his regard for proteſtantiſm might combat his ſorrow for her death. As for the contempt in which James was held, I think it muſt be chiefly aſcribed to his pedantry through the folly of the times blended with learning; but his character of timidity is not quite conſiſtent with his treatment of the fanatics, nor with his bullying the judges, for he could ſcold and ſwear, if not fight, as well as Elizabeth; nor with his almoſt romantic voyage to Denmark. His general inability for government appeared indeed in his irreſolute inſtability

after

after his acceſſion to England, the ſand on which his ſon alſo foundered, who, inſtead of going to the parliament-houſe to talk, to ſhew his teeth without biting, ſhould have adopted ſome phlebotomy. There is a criſis when preaching and reaſoning are uſeleſs, and when the idea of ſincere forgiveneſs becomes prepoſterous. Elizabeth fitted out a fleet to intercept Mary, and had ſhe been in Charles's circumſtances, if ſhe had not *unfrocked* Hambden, ſhe would have lowered Pym's head-dreſs.

Page 252. "One may even affirm that this (the coercion of the barons) was the ſole object of his (Henry VIIth's) government." I have obſerved that, in the Dialogue on Elizabeth, it was ſaid the depreſſion of the lords had a contrary effect to that expected by Henry VII. However I expect more edification in the enſuing part of this converſation than in the paſt. Even this Solomon's policy was ſhort-ſighted, as cunning is wont to be. Oppreſſive as he was, he was leſs brutal than his ſon; and I do not totally like our author's ſmoothing

things horrible into policy, a fault into which moſt hiſtorians fall, whilſt their minds are involved in the vortex of ſtate intrigue. It is true that the orthodox of all perſuaſions are as poſitive, but not always ſo ſavage as Henry VIII. and Lewis XIV. is indeed reprobated by his Lordſhip, a prince who, in a high degree, blended noxious with ſplendid qualities, and folly with ability. The policy of the Tudors, in depreſſing the nobles, ſuggeſts a conſideration, whether George had it in contemplation to bring back the conſtitution by the confining bill? which, if it has ſtrengthened the church, through the proportional reduction of the number of lay lords; on the other hand, they would have deſpiſed the biſhops more than they do now, and have bullied the judges, though wealthy popular factions might have ſometimes reſtrained them. Bacon's aphoriſm, *Depreſſion of the nobility may make a king more abſolute, but leſs ſafe*, is generally juſt, becauſe both demagogues and the military are to be guarded againſt. In a word, though there are good general rules, the beſt balance-maſters, *pro re natâ* are the ableſt princes

princes and governors, and extremes and ſudden changes of policy are dangerous, unleſs in deſperate or bad caſes, and then they are juſtified and recommended by all the laws of chance. When the church and nobleſſe, which had combated each other, ſunk together, then did the hydra-headed monſter of Fanaticiſm riſe out of their ruins.

Page 268. The king, we know, is a part of parliament. I fear that our author argues in a circle. In the puniſhment of his father's extortioners in this very reign (Henry VIII.) the omnipotence of parliament was ſtrongly combated, or defeated. Alſo, though acts once made could not be repealed without the royal conſent, clamour would have juſtly obtained the aboliſhment of the atrocious one which made proclamations equivalent to laws, with ſome reſtriction.

Page 283. The conſtitutional authority of the Roman emperors ſeems to have much

reſembled that of the kings of England. See Bleterie's diſſertation thereon.

Page 301. "*Divine right.*" The popes claimed a depoſing headſhip in what might be termed their *divine hierarchy*. His Lordſhip's explanation of the riſe of *paſſive obedience and non-reſiſtance* is ſomewhat new. The Proteſtants were reduced to a dilemma, viz. to preach the *divine-right* of kings, a doctrine repugnant to their general principles; or to leave the papal claim of depoſing princes not quite annihilated: as were the Papiſts alſo in a mutual dilemma; and thus the Jeſuits combated the *regal divine right*, that is, a ſubordinate *divine right*, ſubordinate to the papal. For at that time of day, when the wings of the new eagle had been clipped, (I mean the wings of Popery engrafted on the Roman diadem) a total denial of this right in kings was injurious to it; royalty being friendly to the popedom, in compariſon with the other forms of government. In truth, the *divine right* of kings is favourable to, and corroborative of Popery, and the true policy of the

the papal chair has been to ſupport it, but with a paramount *divine right* in itſelf of diſpenſation and depoſition: indeed the pope himſelf loves to ſee fine feathers in crowns, that he may pluck them for himſelf. The Proteſtants and Papiſts changed hands: and moreover, the Puritans, through enmity to the Church of England, and hypocritical ſelfiſhneſs, afterwards joined the Papiſts; and, all together, a ſtrange complication of intereſts was blended in the times preceding the Revolution.

Neither of his Lordſhip's diſputants thought proper to mention the royal practice of yore, of cutting off heads of ſubjects with as little ceremony as thoſe of fowls. However, they have undoubtedly made many good obſervations, and I agree that there has always been a genius of liberty, at leaſt of oppoſition to abſolute monarchy, inhabiting the Engliſh Conſtitution. Let me add, that as in the times of Popery the clergy uſed to have too much power, ſo now they have too little; an inverſion proceeding from the diffuſion of letters and ſup-

preſſion of Popery. Neither authority, nor luxury, nor women, are now monopoliſed by the profeſſors of celibacy; and, in the words of Elizabeth, they are all *unfrocked*, as modern judges are *unwigged*. Few are aware of the injury orthodox phyſic has alſo received from its profeſſors being diſmantled of their ſpacious coverings, and the indirect licencing of quackery, whereby monopoly, ſo heartily reprobated by that true ancient Britiſh patriot, Sir James Johnſtone, diſtinguiſhed from the generality of modern gentry, ſo much reſembling a bag of ſmoothed pebbles.

In regard to forms of government, thoſe of every country ought to be, though very few have been, eſtabliſhed on the conſent of the people: yet it ſeems extraordinary that thoſe under deſpotiſm ſhould long ſuffer the million to be ſubject to one, unleſs it were in great meaſure agreeable to them. But the truth is, that people are in love with deſpotiſm. How did a Frenchman value himſelf on account of the grandeur of his ſovereign, looking up to him as to the

the ſun, by the reflexion of which all are arrayed, glorying in that which Engliſhmen deemed their ſhame, with only a channel of ſeven leagues between! But things are now ſtrangly altered: and after all, happineſs and miſery reſide in the imagination; and the true conſideration is, whether liberty, always jealous, always buſtling, always quarrelling, always, I might ſay, feudal, is a ſource of happineſs in this world, or, what is infinitely of more importance, in another? Whether perpetual heart-burnings, bickerings, and animoſities, are more probable harbingers of future happineſs, grounded on the goſpel of Chriſt, than placid imbecility? And, as to happineſs here, is it not as eligible to ſink on the pillow of ſoft and gentle ſlavery, as to be tantalized with liberty and juſtice exiſting in the brains of viſionaries; and to hear, every day, profeſſional patriots, patriots in public, oppreſſors in private, maintain farcical debates, whilſt every great man, except the king, diſpenſes with the laws? But let *Be virtue ours, be theirs the bribe*, conclude this obnoxious ſubject. Were free governments,

that is ſuch as are called ſo, incontrovertibly the beſt in practice, could the queſtion have produced the diſcuſſion it has? None will deny that liberty has often brought England to the brink of deſtruction: and is ſhe now in a better condition? are her ſubjects happier than thoſe of arbitrary empires? There is another inconvenience attending limited monarchy, that the prince is often neceſſitated to confer places of honour and profit where he would not, merely to ſupport his adminiſtration; is obliged to regard the wrangler's tongue more than the patriot's heart and head; and ſince his preſent majeſty has relinquiſhed his right of penſioning, ſilent merit has little chance even of a pittance. His Lordſhip has a very poor opinion indeed of our hiſtorians. That of Hume is, he ſays, "the moſt readible *general* account of the Engliſh affairs."

I have obſerved, that good men, dazzled into a kind of deference, are apt to paſs over the acts of great or ſucceſsful villains, without proper reprobation. Not ſo Lord Bolingbroke, with all his faults, who thus concludes

concludes a diſcourſe: " Whatever political ſpeculation, inſtead of preparing us to be uſeful in ſociety and to promote the happineſs of mankind, are only ſyſtems for gratifying private ambition, and promoting private intereſt at the public expence; all ſuch, I ſay, deſerve to be burnt, and the authors of them to ſtarve, like Machiavel, in a jail." Yet ſome have thought Machiavel really an honeſt man.

VOL. III.

DIALOGUE VII.

LORD SHAFTESBURY—MR. LOCKE—ON THE USES OF FOREIGN TRAVEL.

PAGE 58. That early impreſſions are the moſt efficacious, is a good obſervation in favour of early travel; yet with this regard; whether it be more deſirable that they ſhould be imbibed at home or abroad? But all nations and all things ſeem now haſtening to an univerſal ſameneſs of nothingneſs. The next page contains a ſevere ſtroke at Locke.

Page 100. "One of Nature's ſignatures impreſſed on this age." Is this Locke?

Page 131. But the world being really ſo abominable, will not *miſanthropy* prevail in what manner ſoever mankind are taught? Indeed,

Indeed, how much ſoever this caſt of mind is condemned, it certainly is not totally indefenſible. However undeſirable is gloom, a ſhade of melancholy may be at leaſt conducive to wean us from the world, and is due to its miſery. As to thoſe whoſe merriment paſſes for good-humour; in my opinion, their minds are often compoſed of a worthleſs levity.

Page 182. "When their phyſics ſhall be fact; their metaphyſics, common ſenſe; and their ethics, human nature." A deſperate fling at himſelf! However, by common ſenſe, Locke cannot be ſuppoſed to mean here that uſeful kind which informs us that a coal will burn our fingers; but ſublimed ideas, flights of fancy, ſuch as he would term reveries. On the whole, Locke is not a great favourite with me, and Lord Shafteſbury is not entirely to my taſte; and as to our author himſelf, I think thoſe diſcourſes rather out of the line of a divine, and that in them is exhibited ſomewhat too important and engaging a dreſs of the world; that they rather deviate on that

ſide

ſide from the medium between common and recluſe life properly adapted to the clerical character in both life and writing: Sprat's reaſoning with Cowley is but poor religious philoſophy. For my part, I ſee not the neceſſity of youth in general being what is termed acquainted with the world: that they ſhould with the tranſient modes, I am ſure there is not, and that there is little danger but that perſons of capacity will obtain knowledge of mankind ſufficient for their full gratification.

REMARKS

REMARKS

ON

LETTERS

ON

CHIVALRY AND ROMANCE.

IT may be obſerved, that there are romantic actions as well as deſcriptions, that is, *romantic writing*. For my part, I, with his Lordſhip, confeſs myſelf to be fond of ſuch reading, and indulging my mind with reveries, which, if they are unſubſtantial, are alſo cheap. If knights of chivalry cannot be defended from the charge of folly, it was a noble one: whilſt the world at preſent conſiſts of mean fools and rogues, ſelfiſh cunning, hypo and vapours, and of governments like horſes in a mill, and is really not worth a fig. Query, (P. 209.) Had the excluſion of women from company in thoſe days, more of reſpect or of contempt in it? and were they conſidered as a

ſuperior

ſuperior or inferior ſpecies of beings, or both at once? Theſe problems I have often revolved in my mind, without being able to ſolve them. Be that as it may, whether the manners of thoſe times were real, or fictitious; the author of the eſſay on old maids, finds great fault with the biſhop for comparing the gallantry of Grecian heroes with that of knights-errant. If there was any reſemblance, it muſt have been in the early ages of Greece, forerunning thoſe modes of life which anſwer to the preſent times.

Page 277. How would it ſucceed, were each adventure, like the battles of Homer, made to riſe, one above another to the end, like a pyramid, concluding with that of the principal hero, which might withal be more than proportionally greater than the reſt, as the tenor-bell covers the peal?

Pages 312. "But this only ſhews that ſome ages are not ſo fit to write epic poems in, as are others." That a poem ſhould be both natural and laſting, it may be neceſſary that it ſhould be written in the morn-

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ing of ſome new day, in the youth of ſome age, when Nature wantons as in her prime, and of itſelf preſents a kind of caricature.

Page 324. I have ſometimes almoſt doubted whether Cervantes did not play booty in his really pleaſant deſcriptions of Quixote's nightly abodes by the ſides of purling rivulets, &c. in a hot climate; which, I own, beſides ſome other entertaining adventures, pleaſed me more than much of his humour. Moreover he draws his hero as a ſenſible man, and paints ſome circumſtances of oppreſſion which called for a real hero of chivalry, wrong-headed as was Don: and perhaps the quaintneſs of the language of Chaucer's time makes it doubtful whether the "general ſcope of the *Rima of Sir Topaz*, was burleſque." Spencer has often an air of burleſque thus, by reaſon of his language.

It ſeems that his Lordſhip is of opinion that knight-errantry really had an exiſtence. One can hardly conclude on theſe letters, wherein

wherein ſo much is ſaid of Spencer, without a thought on him, their prominent object. Lords and kings would be now proud of being commentators of a man whom Elizabeth and Cecil ſuffered to pine and die in want: and

" Gay dies unpenſion'd with his hundred friends,
" And Wren in ſorrow to the grave deſcends."

REMARKS

REMARKS

ON

MRS. MACAULAY GRAHAM'S LETTERS ON EDUCATION.

PART I.

AFTER declaring my hearty approbation of the fair authoreſs's introduction in favour of a future ſtate of brute animals, to avoid which obnoxious doctrine, Des Cartes found himſelf obliged to convert them, body and ſoul, to machines—And paſſing over the ſmall bull, page 2, concerning the footing on which men and brutes ſtood before their exiſtence, exhibited in theſe words—" if man and brute were upon an equal footing before the Almighty *fiat* went forth"—I proceed to this curious paſſage (Page 10, Letter 1.) " The human faculties riſe, by practice and education, from mere capacity, to an excellence and an energy which enables man to become the carver of his own happineſs. It is the capital and

diſtinguiſhing characteriſtic of our ſpecies, ſays Lord Monboddo, that we can make ourſelves as it were over again, ſo that the original nature is ſo little obvious, that it is with great difficulty we can diſtinguiſh it from the acquired."

"The attention I have given to my own character, Hortenſia, and to the means by which it has been formed, obliges me to ſubſcribe, without reſerve, to this opinion of the Scottiſh ſage, viz. that man, in a ſtate of ſociety, is as artificial a being as his repreſentation on the canvaſs of the painter. Nature indeed ſupplies the raw materials, and the capacity of the workman; but the effect is the mere production of art. I have often ſmiled, when I have heard perſons talk of their natural propenſities; for I am convinced, that theſe have undergone ſo great a change by domeſtic education, and the converſe of the world, that their primitive modes are not in many beings even diſcernable. No; there is not a virtue or a vice that belongs to humanity, which we do not make ourſelves; and if their qualities

ties ſhould be hoſtile to our happineſs, we may aſcribe the malignancy to human agency. There is not a wretch who ends his miſerable being on a wheel, as the forfeit of his offences againſt ſociety, who may not throw the whole blame of his miſdemeanors on his education; who may not look up to the very government, by whoſe ſevere laws he is made to ſuffer, as the author of his misfortunes."

Now, courteous reader, as the worthy authoreſs has ſmiled, peradventure you may laugh, *which not to do is beyond the power of complaiſance*, and call to mind another line of Pope, *women have no character at all*, as the authoreſs confeſſes hers to be as fickle as the hue of the chameleon. You may alſo probably imagine that, as ſhe is at preſent ſuppoſed to be a republican, unleſs ſhe has new-made herſelf again, and thus reverted to her former ſtate, ſhe was originally a Tory; and it ſeems that the burden of the ſong of the Vicar of Bray, "Unleſs the times ſhould alter"—is quite applicable to her, and that her powers of novelty muſt

be great, probably thoſe of changing her conſiſtence, if not her identity, by a temporary metempſychoſis. Formed as ſhe was by Nature, a Proteus, her obligation to the Creator may be about equivalent to that of the world to her firſt edition of *immutability*, which ſhe may perhaps alter, and realter till it become like Drake's ſhip. Unable, poor gentlewoman, to write a quarter of a page without contradiction or ambiguity; after affirming, that ourſelves make all our own virtues and vices, ſhe ſays, that we may with the greateſt juſtice lay them to the account of our educators and governors, which, ſhe nevertheleſs declares elſewhere, may puniſh offenders with the utmoſt propriety and benevolence. Such is the precious fruit of her tree of learning, nouriſhed, ſhe tells us, from the profundity of ſcience; a kind piece of information, as few expect in a woman any deeper waters than a trout-ſtream. Had Eve underſtood the art of molting ſo well as Mrs. Graham, equal as they were in panting after knowledge, ſhe might haply have recovered her original ſtate. In pages 15, 16, our authoreſs

thoreſs purſues the ſubject, and repeats, (according to Pope's *Eſſay on Man*, the copy of the archetype Bolingbroke, a moſt dangerous ſceptic infidel) that *ſocial man is a mere artificial being, and eaſily faſhioned to any wiſhed purpoſe, as the tree is bent the way the twig is inclined.* But is this always the caſe? Certainly not: but, on the contrary, the perverſity of mankind often declares the ſtock whence it ſprung. *When parents draw againſt our mind*, not only the knot of love, but knots of other kinds bind the faſter. How often do young minds ſtart aſide, like broken bows, to their own inclinations! How many Templars leave Lyttelton and Coke for Shakeſpear and Milton, Shafteſbury and Addiſon! How many of the female ſex are whetted by parental coercion to contrary purſuits, whilſt ſome deprive themſelves of ſleep to enjoy the pleaſure of reading! And it would be almoſt as eaſy to divert the planets from their orbits, as ſome perſons from their natural diſpoſitions; and thoſe who write in the teeth of experience, may as well leave off the trade.

This ſecond letter is in oppoſition to the opinion of Prieſtely, who thinks that a public plan of education would both cramp liberty and eſpecially eccentric genius: and if we attend to the preſent popularity of Turks and Infidels, and the high eſtimation in which dextrous knaves are held in England, as heretofore in Sparta, it does indeed ſeem unreaſonable and ſevere, that parents ſhould not have the choice of moulding their offspring into apoſtates and rogues; characters that, ſhould ever truth be proſcribed by magiſtrates who have ſharped themſelves into authority, will claim diſtinguiſhed reſpect: for ſuch may become the bleſſings of an adminiſtration, that ſhould lay out for popularity by aiding the Turk, and pillorying truth in effigy. *Be prepared then, O Truth, to haſten to thy retreat, where, though the ſun grow dim with age, and Nature ſink in years, thou mayeſt remain unhurt amidſt the war of elements, the wreck of matter and the cruſh of eggs!*

In page 26, our authoreſs ſuggeſts, that modern life is ſhortened; however, the Pſalmiſt

Pſalmiſt ſet life at but ſeventy years in his time.

In the third letter, ſhe recommends the uſe of prating wenches and ſheer gravy for children.

In the fourth, ſhe deprecates "the luxury of ſhoes and ſtockings." But, alas! after her high boaſt of her excellence at ſelf-carving, without perhaps expecting to be cut up by another; ſhe pathetically aſks, p. 47. "How many nervous diſeaſes have been contracted? How much feebleneſs of conſtitution has been acquired, by forming a falſe idea of female excellence, and endeavouring, by our art, to bring Nature to the ply of our imagination"—and adds—"our ſons are ſuffered to enjoy, with freedom, that time which is not devoted to ſtudy, and may follow unmoleſted, thoſe ſtrong impulſes which Nature has wiſely given for the furtherance of her benevolent purpoſes; but if, before her natural vivacity is entirely ſubdued by habit, little Miſs is inclined to ſhew her *locomotive* tricks in a

manner not entirely agreeable to the trammels of cuſtom, ſhe is reproved with a ſharpneſs which gives her a conſciouſneſs of having highly tranſgreſſed the laws of decorum; and what with the vigilance* of thoſe who are appointed to ſuperintend her conduct, and the falſe biaſs they have impoſed on her mind, every vigorous exertion is ſuppreſſed, the mind and body yield to the tyranny of error, and Nature is charged with all thoſe imperfections which we alone owe to the blunders of art." Which may be all very juſt, and bears an affinity to the ideas of Mr. Jardine, author of *Travels of an Engliſh Officer*, who, ingenious as he is, is in ſome reſpects prepoſterous. But as the fear of the cenſure of a vile world, and of man, devoid of a thought of God, is productive of the moſt deſperate conſequences, among the reſt of the moſt unnatural murders; it is to be regretted, that our authoreſs's apology for genuine nature is at variance with her introduction, wherein ſhe

* The authoreſs directs in the courſe of her work, that pupils ſhould be never ſuffered to be out of ſight.

pleads

pleads for artificial habits of diſcipline too eagerly, as if Nature were rather a ſecondary than primary regard.

As to the concluſion of the ſeventh letter, I have delivered it as my opinion in my preface, that the immenſe Gothic ſhadows appertained to ſome ſubſtance, however increaſed by ſuperſtition, and that thoſe who laugh away all ſuch kinds of apprehenſions, are diſpoſed to laugh away religion itſelf along with it, as experience ſhews. Are all traditions, ſacred and profane, to be at once diſcarded by conceited ſelf-ſufficient ſcioliſts? If there are really ſuch things as apparitions, a ſtrong preſumptive argument for the exiſtence of which, and that the idea of them is innate, is, that how much ſoever men ſtrive to unlearn it and root it out, by directing their faculties to that purpoſe, they are unable, for that it ſtill recurs.—If *ſuch things are*, it is not unreaſonable to ſuppoſe that churchyards are the places, and night, and perhaps the darkeſt, are their ſeaſons of appearance or perambulation, according to the received relations

lations concerning them. Whether, I may obſerve by the way, they can appear juſt when they pleaſe, muſt be conſidered as beyond the ſphere of human knowledge. Even as to the opinions of other kinds of inviſible beings by whatever names denominated; I have, in a field of my own, ſeen and ſhewn to others various rings on the graſs, as true as if drawn with the compaſs, impoſſible to be accounted for: and certain it is, that the confeſſion of the narrowneſs of human knowledge is the beſt proof of mortal wiſdom. Could a dog, poſſeſſed as he is of ſome reaſon, argue with a man, his preſumption would hardly be ſo great as a man's arguing on things without his ſphere. Judging by analogy from the endleſs variety of the phyſical, it may almoſt be pronounced that the things of the ſpiritual world are infinitely various and wonderful; and that, were our eyes purged of the circumambient miſts, it would doubtleſs reſemble ſight to the born blind. But we are, doubtleſs, affected by inviſible powers, by the hook of the chain that reaches from heaven to earth. —Cynthius aurem vellit et admonuit.——

Providence

Providence does not leave us without individual intimations when we are in our chambers and are ſtill, and when alone leaſt of all ſo. For my own part, I had rather blend religion and ſuperſtition, which is a weak exceſs, not a fault, than to be too wiſe for either. Indeed it is difficult, or rather it is impoſſible to draw the exact line between them, and it certainly argues no excellence of diſcrimination to expunge them both together. To be afraid to ſay our prayers, is a cowardice as culpable, if not as fooliſh, as to be afraid of the imputation of being poor impotent creatures. Alſo, ſentiments may be liberal without being preſumptuous. Taken all in all, we may not ſoon have a more valuable man than the late Dr. Samuel Johnſon; a worthy trait in whoſe character it was, that inſtead of ſneeringly laughing at things ſerious and ſacred to laugh with man, he was quite the reverſe, and feared God and not man; and withal thought deeply, ſuperſtitiouſly in the opinion of ſome, of natural indications.

Our authoreſs obſerves, page 76, " that the

the gentle ſatisfactions taken together in their whole amount, are much more valuable than the higher enjoyments; even ſtupidity bids fairer for happineſs, than great ſenſibility and ſtrong mental ſenſation"—which is in one ſenſe certainly true, though nothing conſiderable can come of trifles, nor any quick enjoyment of ſtupidity; and the mind ſhould not be always becalmed, and the ſervices of the paſſions and ſtretches of the mind be loſt. All things are complicated and difficult, and no man poſſeſſed of a ſoul of worth muſt expect to live in this world militant without conflicts and ſhocks of colliſion which often ſtrike out the fire of hidden worth. Reſpecting being eaſily pleaſed, I was about to obſerve, that though dogs can hardly be termed philoſophers, their facility that forgets injuries and remembers every little benefit, is equivalent to much wiſdom. For could we learn to be ſo highly delighted with a walk as they are, and always to enjoy the preſent moment, how happy ſhould we be! But then, on the other hand, deſtitution of an eager hope of futurity would impede

impede higher attainments and be injurious to religion, a ſenſe of which ought to diſtinguiſh men from brutes.

The concluſion of the eighth letter is ingenious and conſolatory, and teaches the mind, though ſome proſpects are cut off, not to deſpair, eſpecially when we conſider that the contraction of earthly deſires is the beſt wiſdom, and that religious hopes can never be precluded. But our authoreſs too agrees with Dr. Blair and ſound divines, and ſays, p. 89, " How few indeed, are the number *even* of adults, who have ſufficient ſoundneſs of underſtanding, and ſtrength of intellect, to ſtudy theology with good effect." But her denial of acceſs to the ſcriptures to the generality of people might ſtrengthen the apprehenſion, that a high-church has expelled her low-church ſoul, and ſeated itſelf in its place.

Is not " I know that the principles of every paſſion and appetite be latent in the human character," (p. 106) though liquidated in the concluſion of the period with " but

" but I believe that their growth and exceſſes depend on education"—rather an impious declaration againſt her idol Locke's doctrine of adventitiouſneſs?

The following words (p. 107) " It is true, that pride muſt ſometimes be called into our aſſiſtance to effect ſome of the beſt purpoſes on the human mind"—though likewiſe corrected with " but the indiſcriminate uſe which is made of it, inſtead of furthering the growth of virtue, undermines its principles"—is a vulgar allegation, and a contradiction; as a quality well defined a little after thus—" Pride, when properly diſtinguiſhed from vanity, is an *overweening* conceit of ourſelves, ariſing from the real or fancied poſſeſſion, either of ſome high qualities of mind or body, or of ſome of the goods of fortune"—can hardly effect any good purpoſe. For doubtleſs a *decent and proper pride*, an expreſſion ſo frequent, are contradictions in terms, though it is true, a *not overweening* ſelf-conſciouſneſs of honour and worth of heart (of heart, I ſay, of which every perſon is a competent ſelf-judge)

judge) may juſtly give a man a good opinion of himſelf, but this is not pride.

I think as to this paragraph (p. 114) importing " that none can be acquainted with the happineſs annexed to a truly benevolent mind, who is not in the poſſeſſion of it. That all are partially good, and ſome more extenſively ſo than others, but that there are few, very few of the ſons of men, who are benevolent."—That it is dubious whether in this world benevolence and compaſſion, though really the moſt valuable ingredients in the human mind, are not productive of as much pain as pleaſure; and my own experience convinces me of the melancholy truth contained in the concluſion, it being moſt certain that the cuſtoms of the world ſeem to be derived from the malice and ſavageneſs of the devil. Reſpecting the commerce of the ſexes; could any infernal agents contrive a more barbarous uſage than that one ſex ſhould make it their practice to reduce the other to a ſtate of miſery, the condition of which they aggravate as much as poſſible, whilſt themſelves,

ſelves, the moſt guilty party, are, inſtead of incurring diſgrace, perhaps the more reſpected? Say men what they will for the juſtice of their aſſumed diſpenſation, at the ſame time that they denominate women the frail ſex, impartiality can never juſtify it. If family pride is made the plea, and the *frail ſex* bear the important truſt, let the men ſet the example, and not expect of abuſed women an extent of virtuous regard the moſt unreaſonable, that they will maintain the honour of their huſband's family, which he himſelf betrays. And as to pleading cuſtom, it is but arguing in a circle; firſt eſtabliſhing unjuſt cuſtom, and then pleading it. Yet the moſt extraordinary thing of all is, that women themſelves, rather than incur the diſgrace of in any wiſe renouncing the world, or of apoſtatizing by waſting a thought on their catechiſm, will themſelves argue in favour of the tyranny, and thus by a folly as egregious, and a barbarity to the unhappy of their own ſex, as ſavage as that of the men, forfeit their claim to commiſeration.

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That precept, without example, is of no uſe in the cultivation of benevolence, as aſſerted in the following page, I cannot entirely accede to: who can ſay that the precepts of the Goſpel have no ſuch effect? Be that as it may, wiſe men have defied the power of ridicule on giving alms, yet our authoreſs has thought proper to open her vein of humour on this occaſion. Indeed ſome perſons may be ſo uncharitable as to think that ſhe a little after ſhews herſelf no advocate for the Goſpel itſelf, and that ſhe ſuggeſts that reaſon is no friend to the truth of it. But, highly injurious as arbitrary tenets have doubtleſs been to the cauſe of Chriſtianity, whence men's opinions ſtart into infidelity; I ſincerely acquit her of any ſuch ſiniſter deſign, and am willing to believe that ſhe is a rational ſound Chriſtian. But the reader will be pleaſed with an intereſting quotation, page 137-8, in which ſhe ſpeaks for herſelf. The paſſage is in the way of dialogue—

" Firſt, your objection, Hortenſia, to the putting off the peruſal of the Sacred Writings to ſo late a period of life as the age of twenty-one; and making the Infidel writers

part of my pupil's ſtudy; paradoxical as this may appear to you; my deſign in this arrangement, is to make a true Chriſtian; that is, a Chriſtian on conviction, of which I believe there are very few in this age. Nay; do not ſtare and look grave; I repeat my aſſertion, that modern times produce but few real Chriſtians. In the darker ages of the world, authority had ſufficient weight to ſilence entirely the oppoſition of reaſon, and the ſooner it began its influence, the greater was its ſtrength; but from ſome peculiar circumſtances which have attended eccleſiaſtical affairs, it is become the faſhion to preach up liberality of thought on religious ſubjects; and it is on religion alone, that the greater number of men ever exert their freedom. The ſacred writings put into the hands of youth before they have acquired judgment or a ſufficient literary knowledge to comprehend them thoroughly, muſt naturally give riſe to doubts; and a commerce with the world will afford ſufficient matter to encreaſe and confirm theſe, without the peruſal of infidel writers. Lively obſervations taken from theſe writers, when

ſlung out in diſcourſe, are better adapted to make a ſtrong impreſſion on the mind of credulous youth, than a ſtring of arguments, logically arranged in an elaborate treatiſe. Thus the ſeeds of ſcepticiſm are ſown in every mind; and though they may not always bring forth the fruits of a confirmed infidelity, they give riſe to troubleſome doubts; and the Chriſtian, as he calls himſelf, is willing to compound matters between his reaſon and his conſcience, by never thinking."

This is affecting and candid. But that foreſtalling the vacant mind with infidel writings, in ſuperaddition to the evil commerce of the world, would ſubſtract from the danger, is ſurely an extraordinary ſuppoſition, as our authoreſs herſelf, not remarkable for conſiſtency, complains of the ſeeds of ſcepticiſm being ſown in the mind; and a page or two after, that the claſſics are, at an early ſeaſon of life, apt to corrupt it.—Then as to lively obſervations thrown out by Infidel writers, the Spectator made it his endeavour to enliſt wit on the ſide of reli-

gion and virtue, which are as little vulnerable as charity. Abſurd tenets, that ſetting faith and reaſon at ſtrife (as ſome great lawyers alike myſteriouſly ſet reaſon and truth) neceſſarily render the mind uneaſy, are indeed pervious to, and the proper butt of ridicule, as far as decency permits: but a virtuous life, combined with a proſpect of a happy immortality, and the confidence that almighty goodneſs and power will not always ſleep, is a breaſt-plate and armour of righteouſneſs, impenetrable to the taunts of buffoons, who glory in foregoing their claim to eternity, for precarious and empty gratifications, and whoſe wiſdom and ambition it is to live and die like hogs.

As to our authoreſs's opinion of the ſcarcity of real Chriſtians, and that the world is a maſquerade of deceit, I readily ſubſcribe to it,..... but conceive, that religion is to many perſons leſs incredible than odious, eſpecially Chriſtianity, to which the cuſtoms of the world are diametrically oppoſite and abhorrent. And truth being really always deſirable, and nothing more hopeleſs than

ſmooth

ſmooth hypocriſy, the characteriſtic of the preſent age; I like her ingenuous ſincerity in declaring openly that of which the world was indeed apprized, though people ſtill go to church to ſimper, ogle, and ſhew their clothes; and to conventicles to ſcrew their faces and turn up their eyes in a direction quite contrary to the views of their hearts. Does, among other paſſages, this *complaint* (p. 153)—that "the taſk of original thinking is given up; the moſt abſurd prejudices are adopted; the human character ſinks into the gregarious animal; every part of morals becomes fluctuating; and cuſtoms, manners, ſentiments, change according to the notions of thoſe in power. Thus virtue ſtripped of all that renders her divine and uſeful, aſſumes no other form than worldly prudence, and owes her precarious exiſtence to mental conſtitution and accident"—accord with the boaſt of ſelf-modelling, in the firſt Letter, which I have animadverted, or with the ſcope of her treatiſe, if, indeed, it were conſpicuous what that is? Beſides that this paſſage, though in the main a very good one,

is not conſiſtent in itſelf, in that *particular* "*mental conſtitution*" is oppoſite to the idea of a "*gregarious animal*," and the drift of the ſentiment.

In page 185, ſhe writes thus: "It has been advanced by ſeveral writers, who have ſhown conſiderable talents in the art of education, that it is dangerous to deſcribe to pupils the human character, as it is daily exhibited on the ſtage of life; and that the faireſt ſide of the world ſhould be preſented for ſpeculation—But I do not think that deceit can ever be practiſed with ſucceſs in education; and this, above all others, will be found a miſchievous miſtake, becauſe it excludes the great leſſon of moral prudence from tuition, and leaves the enlightening of the pupil's mind on this important ſubject, to the dangerous means of experience."—Yet ſhe ſtrongly colours her own ſyſtem, with the deceit of cheating children and pupils into her views: and in the thirteenth Letter ſhe had ſaid, that children ſhould ſo ſee "benevolence diſpenſed to every object around them, as ſhould keep them in perfect

fect ignorance, that the vices of injuſtice and humanity have any exiſtence." Whether ſhe deems alternate contradiction an *original mode of thinking*, or whether ſhe took a nap and dream between her aphoriſms, I do not know.

The twentieth Letter, on Sympathy, is a very good one, and I often wonder at the atrocity of mankind in daring, under the vain pretence of an abſurd caſuiſtry, to rend in ſunder the very bands of humanity, and bid open defiance to God, *who has fixed his Throne on the pedeſtal of Juſtice*, and of principles as plain as the light of heaven, yet trampled under foot in the dreadful traffic of our own ſpecies, whilſt we mock at juſtice, and ſo egregiouſly ſtrain at gnats and ſwallow camels. But, ſay its advocates, the loſs of the Weſt Indian iſlands will be the conſequence; then in God's name let them be loſt, rather than remain the object of ſuch deplorable and avowed crimes; namely, a little ſooner than they certainly will be emancipated, according to the courſe of things, unleſs it be expected

that the earth will roll round the moon, and be ſuppoſed that hopeleſs fellow-creatures, call them men or call them brutes, as ſavage as their maſters, to be outdone in brutality, are to be for ever completely, inexpreſſibly, and deſperately miſerable, that our palates may be gratified with a luxury that is death to millions. Were it, however, the truth, according to the opinion of Miller, Arthur Young, and others, that the canes might be cultivated to more advantage with cattle. What then? ſhall we deprive ourſelves of the ſweets of tyranny, and of the gratification of ſeeing men in circumſtances ſo charmingly contraſted with our own? The infidel inhabitants of Barbary, who do not, like European pirates, add exceſſive cowardice to exceſſive tyranny, are declared robbers that ought to be exterminated; and ſo indeed they ought, were not they, perhaps, reſerved by Heaven to avenge the barbarities exerciſed on their brother Africans; by Heaven, where are even now viſible the ſcales of Juſtice.

And, know, ye Britons of inferior degree, if

if any Britons yet remain, know—that the barbarous miſcreants, who tread on the necks of one part of their fellow-creatures, would uſe you no better, were ye in their power. Men who doom their fellow-ſubjects to rot in confinement fatal as the galleys, for killing an animal bred and fattened on their own ground, in mockery termed freehold, perhaps to appeaſe their hunger; whilſt the hired ſlaves of the great every day invade their property, probably illegally, in purſuit of theſe objects of Britiſh avarice and ambition, in ſpite of the example of the French, whom we ſtigmatized with the appellation of ſlaves, at the ſame time that we adopted from them the iniquity by them now reprobated; whilſt with Engliſhmen, whoſe minds are ſtill deformed with old prejudices, as the vulgar retain exploded faſhions, the danger of famine, from the damage done by game, would not avail to induce them to relinquiſh the vile abuſe.

O, ye oppreſſors! do the injured ghoſts of fellow-citizens, who through your means have periſhed in priſons noiſome as the Baſtille, never diſturb

diſturb your dreams and make your down uneaſy?

As to modern ſporting, and hunting, once a worthy purſuit when devouring beaſts were the object: to paſs over gentlemen pothunters; it is difficult to ſay, whether a company of men riding, ſtaring, and bawling, after an inoffenſive creature a degree larger than a rat *, are moſt ſavage, contemptible, or cowardly. And as to the negroes; if their capacities are inferior, the more ungenerous it is to abuſe them, as it has never been denied that they have feeling.

Then, O Europeans! O Men! O Engliſhmen! O Chriſtians! Daſh, daſh, from your lips the viands kneaded with the tears of conſummate miſery: nor ſuffer yourſelves to be the unpardonable dupes of the moſt palpable ſophiſtry ever fabricated at the call of avarice and oppreſſion; and countenanced by thoſe who, confounding right and wrong, unwittingly convert the Goſpel to a

* See Monſ. Paſchal,

libel,

libel. Told, as we may be, that law is open to all; a theory impracticable, by reaſon of its expenſiveneſs, or on any other accounts, is as nothing at all; and that which is practicable only one ſide, is worſe than nothing.

A ſimilar unfeelingneſs, cenſured by our humane authoreſs, but much too mildly, in that vile ſceptic Hume, on account of his declaration, that " he did not know by what principle brutes," doubtleſs he did not mean to include himſelf in the denomination, " claim juſtice at our hands;"—was not probably derived from the Carteſian nonſenſe, that brutes are machines, an abſurdity beyond the power of any one but a vapouriſh woman that fancies herſelf a teapot, to believe; but, from Hobbes and Locke, who reduce virtue to utility, or rather to ſelfiſhneſs. He who ſhews not mercy, has no reaſonable claim to receive it from God or man; and it is ſurely a wanton depravity that is gratified with diſſeminating ſuch opinions as this of Hume's. A cold heart is the natural conſequence of ſcepticiſm, and a cold muſt be a worthleſs heart; but

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the addition of a deeper gloom to the ſide of nature at beſt ſombrous, is ſomething worſe than negative ill.

In this Letter, page 193-4, our authoreſs repreſents it as her opinion, " that reaſon is not ſo unequal to the taſk of diſcerning the difference of human actions, as is generally thought; that ſhe may indeed be confounded by ſophiſtry, borne down by authority, or led into erroneous concluſions from falſe ſtatements of facts, and falſe poſitions; but that reaſon is always able to diſcern the moral difference of things, whenever they are fairly and plainly propoſed; which, as I take it, eſtabliſhes an immutable and abſtract fitneſs in a more ſatisfactory manner, than what is called a moral conſciouſneſs from innate principles, which would create a jealouſy in the mind of the deep thinker, that it has no grounds inſeparable from power; but [it] is an arbitrary law impoſed on our nature, for the purpoſe of a providential government." To which notable doctrine I ſhall only anſwer in this place, that I conceive *reaſon*, but not *ratiocination* or *reaſoning*, that is the practice

tice of its faculty, to be innate; and that ſuch a jealouſy as ſhe ſpeaks of, would be founded in an abſurd pride derogatory to the profound deference we owe to God ;—and refer the reader to my Remarks on Locke.

As to the concluſion of this (20th) Letter, wherein the chain of deſtruction of animals, one by another, throughout the creation, and various other irruptions of premature death, are alledged ; the moſt becoming anſwer is, the acknowledgment of our ignorance and narrow views. But, perhaps we may argue with ſome degree of ſatisfaction from the analogy of phyſical nature ; perhaps alſo from the idea, that great difficulties were purpoſely intended by God in this ſtate of probation ; that temporary life is comparatively of ſmall value ; and withal, that animals, in deſtroying one-another, frequently but a little anticipate natural death ;—not that divine and human morality are diverſe, an opinion the unavoidable ſource of deleterious ſcepticiſm. But moreover, it being, perhaps, the great ſcheme of Providence to produce good out

of

of temporary ill; it occurs to conſideration, as it did ſpontaneouſly to me, that the *ſhorter is the duration of this earthly exiſtence, by a quick ſucceſſion, a greater number of creatures of courſe receive the boon, a very important one on the baſis of immortality, before the idea of which flies temporary adverſity, like clouds before the ſun, till the ſhades of death, conſequent on the fall of man the ſupreme inhabitant of earth, ſhall be diſperſed.* Be this ſuggeſtion true or falſe, the preſent face of nature adrift and benighted on a dreary ocean muſt be productive of deſpair, without a cheering reliance on Providence, under the wings of which we may be ſheltered till the dark ruins of the fallen world be converted to the augmentation of the day.

In ſpight of my Remarks on Locke, our authoreſs begins the twenty-ſecond Letter, with obſerving, that " though the doctrine of innate ideas, and innate affections, are in a great meaſure exploded by the learned;" (but Madam, learning and ſenſe are different things) " yet few perſons reaſon ſo cloſely and ſo accurately on abſtract ſubjects as,

as, through a long chain of deductions, to bring forth a concluſion which in no reſpect militates with their premiſes." Moſt aſſuredly neither Locke, nor our authoreſs, is one of thoſe perſons, but inconſiſtency and contradiction are the characteriſtics of them both; and were a judgment to be formed from theſe letters; whether Lord Cheſterfield was right or wrong in declaring, that he never knew a woman rational and conſiſtent twenty-four hours together; it might be reaſonably ſuppoſed that our authoreſs never wrote conſiſtently for that ſpace of time.

The twenty-third Letter treats of the unjuſt cuſtoms of the world, and the cruelty of women to each other; the union of which ſo often hurls the ſex to the ſink of deſtruction.

The twenty-fourth reminds all men of the aſtoniſhing phenomenon which ſets phyſiognomy at defiance; that beauty, which as it were reaſonable to think, muſt indicate a purity of mind lighting it, ſhould, on the

the contrary, enamel the wiles of Satan, that have been hereditary in the ſex ever ſince the time of Eve. Our authoreſs is, indeed, candid enough to half admit, that the ſnares of coquetry, in which, ſhe ſays, women are uſually caught themſelves, ſoon or late, juſtify, if any thing can, men in ſeduction. Indeed, their various ways to induce men to conceive imaginations which would otherwiſe never enter their thoughts, at the expected declaration of which the little hypocrites ſeem quite aſtoniſhed, might ſeem to render attempts at ſeduction juſtifiable, were not common ſenſe ſuperſeded by other conſiderations, and were not intimations their ſuccedaneum for direct ſuppoſitions from which they are properly debarred.

That *philoſophy* is " a *never-failing* remedy to human pride," I would wiſh to believe; that *true philoſophy* is the *beſt* remedy, I am convinced. However, I am at a loſs fully to comprehend the drift of the following paſſage in this Letter, p. 219: " When you tell a girl of ſpirit and reflection, that chaſtity is a ſexual virtue, and the want of it a ſexual vice,

vice, ſhe will be apt to examine into the principles of religion, morals, and the reaſon of things, in order to ſatisfy herſelf on the truth of your propoſition. And when, after the ſtricteſt enquiries, ſhe finds nothing that will warrant the confining the propoſition to a particular ſenſe, ſhe will entertain doubts either of your wiſdom or your ſincerity; and regarding you either as a deceiver or a fool, ſhe will transfer her confidence to the companion of the eaſy vacant hour, whoſe compliance with her opinions can flatter her vanity. Thus left to nature, with an unfortunate biaſs on her mind, ſhe will fall a victim to the firſt plauſible being who has formed a deſign on her perſon." But whatever is the drift of this paſſage, ſhe tells us in another place, "that nature is not ſo bad a tinker as to be foiled by one flaw."

The laſt Letter of this firſt part (the twenty-fifth) on the education of Princes, certainly contains obvious truths, but is in ſome reſpects farfetched, unnatural and romantic, and places the heir of an European

in the ſituation of that of an Eaſtern monarchy. I may here juſt obſerve, that beſides Marmontel's principle, that a king loves his ſubjects better than do fellow-ſubject rulers the people; another ſound argument in favour of monarchy is, that a ſovereign, as he is above rivalry, is alſo above the conſtraint of being accountable to the tribunal of modern honour, &c. And I lately dreamed, that the Britiſh polity is the beſt in the world, eſpecially at the preſent time, when no one ſays or thinks that there are tyrannical perſons in the Lords, knaviſh in the Commons, or boobyiſh among Magiſtrates; or that they do not act according to the beſt of their *witte* and *cunnynge*—When there is no ſtagnation or reſemblance to a mill-horſe in government, but the law is ſo conciſe, and lawyers ſo honeſt, that ſometimes a litigation does not coſt the winner more than ten times the value of the object, and ſuits in chancery do not uſually laſt more than twenty or thirty years, nor always ruin both parties, and when the greateſt miſanthrophiſts, who deny the exiſtence of honeſty muſt confeſs that the practitioners of the law

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ſet their words at ſuch diſtances, as to make even them reſemble honeſt men.—Alſo, I dreamed, that if to all theſe comfortable thoughts, are added the zeal of the times for Religion and Chriſtianity—the ſincere efforts of the preſent miniſtry to reform Parliament, though opinion now ſeems to incline to the propriety of elections by one or two conſtituents—the œconomy with which our wars have been carried on, and our diſtinguiſhed generoſity to our American and European Continental connections—the diſintereſtedneſs of Miniſters, encouragement of the liberty of the preſs, and ſincerity of patriots—That if theſe various conſiderations are taken into the account, all muſt be delighted with the preſent ſtate of Britain.

Yet the circumſtances of this country are become ſo complicated and various; its political welfare is made up of ſo many precarious parts, uncemented with religion or virtue; that, amidſt the fluctuations and contingencies of human affairs, it may be pronounced impoſſible for it to hold long together. If in a ſtate of peace, and with a

flouriſhing trade, and an œconomical miniſter, for I would give every man his due, things but juſt bore ;—ſhould the ſlow ruin of continental connections ſtill work, for whether their preſent caſt will alter their tendency, I ſubmit to impartial conſiderations ; ſhould the teleſcope be reverſed, the demands of government be encreaſed and the means reduced, what muſt be the conſequence? ſtill let us but ſo conduct ourſelves, that at all events we may, ſteering far, very far, from apoſtacy and little reſentment, maintain a firm and reaſonable truſt in Providence, that when we can hold the reins no longer, we may reſign them into his hands, without whoſe protection John Bull may be aſſured, that his crooked cunning will not long avail, unleſs the notorious axiom, that no community can proſper without religion be cancelled in his favour. And let me be permitted to add, that ſhould ever a chief magiſtrate be perſuaded to make it apparent to his ſubjects, that he conſiders the national religion as nothing in the ſcale of his adminiſtration, intent merely on the political balance of power ; he will relinquiſh

quiſh one of the two main ſupports of government, unmindful of a truth of which none can be ignorant, that the idea of *religion* and *king*, moſt certainly as well as of church and king, muſt be always united.

PART II.

LETTER I, page 237. "As the ſenſes are the only inlets to human knowledge, conſequently human knowledge can only be gained by experience and obſervation"—may be generally granted. However, as this is a doctrine of Locke now again in favour with our fair authoreſs; it may be remarked, that, notwithſtanding this univerſal aſcription to the ſenſes, which might be thought to ſet them above ſpirituality, Locke has in ſeveral inſtances denied their evidence. *Can they produce the principle of thought?*

The definition of the firſt Romans, carries us by force to the contemplation of the French commonwealth, emerging, in a freak

of nature exerting her innate latent vigour, from a diſſipated and futile ſtate of ſlavery into liberty and patriotiſm, of which it is poſſible that the king himſelf may catch the flame that ſeems irreſiſtibly ſpreading into a conflagration of all little crafty policy—a patriotiſm as ſuperior to that of the firſt Romans, as reaſon is ſuperior to inſtinct. Of the ancient Romans, St. Evremond has given a very good account. As to the ſtory of Alexander's burning Perſepolis, it is now denied: and all the diſmal horrors recited from the great Advocate of Chriſtianity, Mr. Gibbon, do not exceed, nor hardly equal the injuſtice of Europeans towards the raviſhed and oppreſſed Africans; againſt which the glorious contraſt, brilliant and glorious certainly, however extravagant, of French ideas, muſt ſurely operate by the ſenſe of ſhame, with thoſe proof to that of iniquity.

This paſſage, page 268,—"It is certain, that mind in man is ſo intimately connected with ſenſe, that it is impoſſible to mortify one, without impoveriſhing the other"—ſeems haſtily

haſtily penned, or not ſatisfactorily expreſſed. Thought ſeems more likely to advance luxury, than luxury to improve valuable thought: but perhaps a reconciling diſtinction may be made between voluntary and compulſive denial.

Our authoreſs obſerves in the eighth Letter, that "we have reaſon to believe, that all the paſſions which belong to humanity, lie latent in every mind—Then, I preſume, that theſe paſſions, and paſſions can hardly ſubſiſt without ideas, are not whilſt latent, *adventitious*, and the product of experience, but *innate*; why then may there not be *innate principles* ere drawn forth into knowledge? Here ſhe was not ſo wary as her maſter, Locke, who, if he mentions the word *latent*, admitted not that of *inſtinct* throughout his Eſſay, but unfortunately ſtumbled over that of *antipathy*, and at once overturned his made diſh.

In this eighth Letter, ſhe notices the calouſneſs of mankind, to the ſufferings both of animals and men, and repreſents Mande-

ville's pathos reſpecting the ſlaughter of an ox, as vain, for that it affects not awhit the perpetrators or ſpectators. But this is not all: ſuch ſcenes are a treat to the populace, and convey to them no more ſenſation of feeling than felling an oak, except that they enjoy the ſight.

In this Letter alſo, ſhe recommends an union of great ſolemnity and of privacy in the executions of malefactors, which ſhe thinks might greatly leſſen the number, and even doubts whether any are neceſſary; for, ſays ſhe, "civilized Rome never ſaw ſcaffolds ſtained with the blood of her citizens." But it has been ſaid, that robberies were much more frequent in thoſe than in modern times; and Peter Leopold has been, in ſome inſtances obliged to diſpenſe with his bloodleſs code, as in truth there can hardly be a rule without exception.

The aſſertion in the tenth Letter, page 295, "that the mind receives all its intelligence through the organs of ſenſe, and that were it deprived of their aſſiſtance, it would be

be incapable of ſentiment, and conſequently of giving birth to any idea" — may be doubted: for though we probably receive ideas ſleeping, as well as waking, by means of *action* or *agency* on the ſenſory; yet who ſhall ſay, that external ſpiritual agents never act in immediate communion with the ſoul? To paſs over the important information in this tenth Letter—" Eating, from the neceſſary repetition of this enjoyment, forces itſelf on the attention of mankind."— The twelfth, amidſt ſuggeſtions for eſtabliſhing the Millenium, concludes thus: " As there is no withſtanding the contagion of general ſentiment, there is reaſon to believe that the confuſion of the wildeſt ſcepticiſm will ſucceed the darkneſs which accompanied the blind faith of our anceſtors, and that without the particular interpoſition of Providence, religious principle will ſooner or later be diſcarded from all the ſocieties in Chriſtendom." If this is but prophetic, and not already realized, it is ſome conſolation to thoſe who are convinced of the truth of Chriſtianity from the evidence of its firſt propagation, which appears to me to be irrefragable,

refragable, when we conſider the rapid ſpread deſtitute of any but ſpiritual ſupport, and in direct oppoſition to prejudice and malice rooted in the very grain of human nature, and confirmed by power. It is true that the perſecution of power may increaſe that which has already obtained ſtrength, as wind augments a flame; but that the ſparks of Chriſtianity were not diſſipated by the adverſe ſtorm that aſſailed it, was ſurely owing to him who has the control of nature and all things elſe in his hand.

However, being firmly of opinion that Chriſtianity is founded in truth; I fear not that it will be entirely exploded, and find no refuge in any corner of the world; but ſhould apprehend that ſome eccentric minds would embrace it, were it for no other reaſon than to be ſingular in whim, hardly more fantaſtical than ſome of thoſe purſued by the choice ſpirits of the age, and ſurely that hobbyhorſe is worthy of being tried, that promiſes to carry us beyond the moon, never to tire, but hold on to eternity. Indeed, I ſometimes incline to hope that infidelity is arrived

arrived at its higheſt pitch, and that ſcioliſm may advance into ſound knowledge and ſaving faith: and in ſo odd a ſhape as the French revolution appears, I ſometimes try to believe that its ground-work is not deſtitute of religion, for that otherwiſe ſome chiefs of a ſenſible people would not be quite ſo eager in exchanging ſolid poſſeſſions for empty praiſe.

The thirteenth Letter, the laſt of this Second Part, has a remote affinity with Mr. Jardine's idea of divine worſhip, towards rendering it agreeable, and pleaſant according to Solomon's idea of it.—"*Her ways are ways of pleaſantneſs*"—though it is not likely that he propheſied concerning our authoreſs. As to the title of this Letter, "*The means of rendering the fine arts ſubſervient to religion,*" my idea is, that the more well-diſpoſed minds are refined, the better they will become; and that bad will be rendered worſe, as they reſpectively ſhape all things to a coaleſcence with themſelves. Thus, as good men, like wiſe chemiſts, ſelect improvement from converſation and books;

on

on the contrary, bad men, like ſerpents, glean up the ill and convert the knowledge they acquire, and that which ſhould be a balſam, to poiſon.

PART III.

CONSISTS of a reviſion of our fair authoreſs's Metaphyſical Diſquiſitions on the *Immutability of Truth* (immutable, yet as eaſily moulded as a patty) now added as a ſupplement to her *Treatiſe on Education*.

It commences with an inquiry into the *origin of evil*; *on which let me ſummarily obſerve, that the capability of, or liableneſs to, moral evil, was neceſſary to free agency, and, conſequently, to virtue, which could not otherwiſe exiſt*; *and that actual evil was, I may ſay, an unavoidable conſequence of liability. Natural evil is, perhaps, partly owing to the permanent conſequence of the fall, and partly to the agency of ſuperior Beings free alſo. Thus that neceſſity of a partial free-will conſidered as neceſſary to virtue, and a future ſtate of retribution taken into*

into the account, both the goodneſs and power of God are ſalved intelligibly and ſatisfactorily; and this neceſſity of liberty to morality perceived, it appears that the Deity cannot regularly and ordinarily over-rule circumſtances and events arbitrarily, though he can doubtleſs work a miracle whenever he ſo pleaſes. It is ſuperfluous to add, that without a rule of morality eſtabliſhed by the Deity, veneration for him muſt ſo ſink, that Theiſm would become little better than Atheiſm, and virtue's own reward and futurity therewith combined, diſappear.

That the Manichean doctrine of two evil principles, is a contradiction, is true, if they are ſuppoſed to be both independent; but our authoreſs's account of this doctrine, p. 338, does not comprehend independence, without which, a kind of Platonic beauty of moral rectitude may poſſibly exiſt. As to both the Manichean principles being infinite, perhaps the term *infinite* applied to them does not amount to a contradiction, unleſs they were ſaid to be both *infinitely powerful*. Thus the devil, termed *lord of the air*, and his angels, not infinitely powerful, but

but yet powerful and free-agent *a fortiori* if man is ſo, may, perhaps, be the cauſes of various evils, both natural and moral. Withal, as in my opinion, a prudent man will not pronounce, either that morality is neceſſary in the Deity himſelf, or in the conſtitution of the world by him; though it is an equivalent, that the analogous indications of our own mind correſponding in kind with the divine mind, without which morality has no compaſs, are ſufficient for our full reliance on his goodneſs; the conviction that there is an eſtabliſhed permanent baſis of morality being ſufficient, without our determining on its original neceſſity. I alſo conceive, differently from our authoreſs, of true ſelf-love, that is ſelf-love in its beſt ſenſe, namely, a philanthropic benevolence to our own ſpecies; that this, thus "ſquaring with the intereſts of our fellow-creatures," and thus ſublimed, will extend to the future ſtate of the bleſſed. I alſo, differently from her, think with Dr. Beattie, that though there is a general neceſſity, there is ſuch a thing as *particular chance or play in nature*, at leaſt in things of no great importance; that there

is

is what may be termed the *law of chance*; and that it is a contradiction to ſay, that things contingent are fixed and certain. I ſometimes too think, that our authoreſs uſes the expreſſion, *moral neceſſity*, as if it were compulſory and deſtructive of free-agency, as herſelf ſeems to be aware in the ſixteenth Letter: I would therefore ſubſtitute an eſtabliſhed *morality*, or *rule of right*, which is all that ought to be underſtood. However, I will do her the juſtice to tranſcribe her own account of *moral neceſſity*, from page 482, &c. of the ſixteenth Letter.

" The doctrine of a *moral neceſſity* does not admit of ſuch a negation of ſtrength in the faculties of the mind, as are neceſſary to oppoſe the force of that deſire and averſion which ariſes from the continual action of corporeal and mental cauſes*. No: the

* *This period is imperfectly expreſſed. The meaning is, that moral neceſſity does not admit of ſuch a negation of ſtrength in the faculty of the mind, as to render them unable to oppoſe the force of that deſire and averſion which continually ariſe from the continual action of corporeal and mental cauſes.*

defenders

defenders of this doctrine, whilſt they aſſert that man has not a power of ſuſpending volition, allow that he has the power of ſuſpending the motion of a correſpondent action till he has taken into due conſideration the good or the bad, which may exiſt in the object of volition *. They allow, that when the mind of a man is free from the over-ruling power of certain fixed aſſociation of ideas, unfriendly to his virtue, is not fixed in his mind by an imprudent indulgence, or by repeated impreſſions, they may be either diſcarded, or new and more friendly aſſociations may be called forth from the ſtore-houſe of the brain. They allow, that the conſtant diſcipline of the mind, and a due exertion of its powers, with habitudes of virtue, will keep the paſſions and appetites under ſuch a due ſubjection, as to give to the beſt motives the neceſſary power to impel the beſt volitions—But when they have

* It is indeed certain that when the mind has fairly laid a matter at the bar of its faculty, the will, for its determination, that it muſt then accord with ſuch determination, which yet may alter.

made

ſtrong paſſions, pampered appetites, inattention to a rational intereſt, and above all an ignorance in the art of diſciplining the mind; do all of them act with ſuch a prevalent hoſtility againſt the virtue of mankind, as often to create a neceſſity for preverſe volitions, and correſpondent actions.—It is on theſe grounds of reaſoning, that the teachers of the doctrine of a moral neceſſity, endeavoured to convince mankind of the reality of this principle, and to explain the nature of its action, in order to give to men ſuch lights on the ſubject of their true intereſt, as may enable them to form proper ſyſtems of mental diſcipline, and to guard againſt the dangers ariſing from an over confidence, or an inattentive negligence."

The remainder of this Letter, only proves certain cauſes tending to evil, and a *medium* in the human mind. Indeed, the arguments are ambiguous and equivocal; and the man that ſhould make a miſtake ſimilar to that of the Knight of La Mancha, or the Five Bulls of Hibernia, and ſhould

take a barber's baſon for Mambrino's helmet, and imagine himſelf endued with a magical ſtrength of defence, might be thus deemed a neceſſitarian, rather than free-willer. And again, no wiſe advocate for temperate liberty, will, according to our authoreſs's repreſentation, in the Seventeenth Letter, wantonly expoſe himſelf to temptations, which none would do but a hardy neceſſitarian, fool, or madman; ſo that ſhe may, I think, be juſtly taxed with Janſeniſm, or with confuſion. In this Letter ſhe alſo undoes her former aſſertion of the kind diſpoſition of mankind towards true worth, and by repreſenting flagitious men as beyond the remorſe of conſcience, ſhe alſo unhinges her ſyſtem. However, ſhe obſerves, that freedom is neceſſary to the exerciſe of virtue, and I agree with her in the opinion of the exiſtence of *fixed principles of morality*, which is, I think, that for which ſhe means, in the main, to contend.

As to Dr. King's Account of the *Origin of Evil*, as exhibited by our authoreſs, in the

Firſt Letter of this Third Part, it ſeems imperfect, futile, arbitrary, falſe, and wild. Reſpecting the attribution of evil to the intelligent will, as dependant on God; were it entirely ſwayed and overborne, it would not be will at all, but neceſſity, for which the doctor, in fact, pleads on the ground of the frame of the univerſe; but why then did he name will? As to his terming *evil*, uſally ſo deemed, only a *defect*, it is abſurd; as he would have thought, had he been a labourer in the mines of Peru; nor is exiſtence, under all circumſtances, a bleſſing; unleſs all creatures are the heirs of immortality, the tree of which is well worth ſhaking, an argument not alleged by the doctor. Our authoreſs, ingeniouſly, how originally ſoever, obſerves (page 348-9) that "God undoubtedly intended to beſtow on all his ſenſitive creatures, the greateſt happineſs that their natures are capable of receiving; and that the moſt probable reaſon to be aſſigned for ſuch a gradation, as correſpondent to the ideas of divine wiſdom; is, that a being originally produced in the higheſt degree

of natural perfection of which a creature is capable, will not enjoy as much happineſs on the whole, as if he was placed in an inferior ſtation at firſt; for that by a continual melioration of his ſtate, he becomes capable of experiencing a ſeries of ſatisfactions and new delights, whilſt he is continually approaching nearer and nearer to perfection; and that as finites, however multiplied, can never reach infinity, or abſolute perfection, ſo ſome enraptured imaginations have ſet no bounds to the power and goodneſs of God;" which few, ſurely, will do.

In this Second Letter, our authoreſs purſues the ſubject touched on in the Twentieth Letter of the Firſt Part, and rejects as futile and childiſh the notion, ſupportable in my opinion (as I have contended in remarking on the firſt part of her work) of the quick ſucceſſion of life, being the end propoſed by Omnipotence in ordaining animals to be preyed on by one-another; but which end it is plain, ſays ſhe, (page 356) " might have been obtained without ſuch a ſacrifice of the happineſs, or the virtue of the

the Creature, as ſhould induce violence and bloodſhed. For the natural life of all the animal creation, might have been limited to ſuch a duration, as ſhould, in exact proportion have ſquared with the rapidity of the diſtinct ſucceſſions; and as we find the Deity has made putridity agreeable, and wholeſome to ſeveral of the animals, he might have made it ſo to all, and thus the life of the living, might have been ſupported by the carcaſes of the dead, without making room for generation by conteſt and antipathy." On which I ſhould obſerve, that the Divine plan ſeems to be a various and complicated uniformity, far beyond the plummet of man.

She afterwards (Letter III) obſerves, that Lord Bolingbroke embraces the doctrine of King, that " harmony and univerſal good are at war with an extenſive perſonal happineſs." If this is really true, the idea ſhould be confined to this world.

In the concluſion of this Letter, and in the following, ſhe convicts Bolingbroke of incon-

inconſiſtency and contradiction; always, indeed, diſcernible in infidel and ſceptical ſuggeſtions, if ſifted to the bottom; though ſhe ſticks to the "great Locke," the reviver of arguments that had been buried thouſands of years, which he named the New philoſophy, and of ſcepticiſm therewith; yet of ſcepticiſm ſhe grievouſly complains.

As to Bolingbroke; his lordſhip as if he would cure the wound of the viper by bruiſing it thereon; by a ſagacious refinement conſoled himſelf for his political demiſe and diſappointments in this world, by annihilating, or at the leaſt, weakening the hope of a future ſtate alſo; together with deſtroying the analogy of morality, and converting all to a chaos; by repreſenting human and divine idea of it as diverſe. This he did in a voluminous work that (a mark, according to Dr. Johnſon, of united villainy and cowardice), was to be publiſhed when his body was become duſt and his ſoul ſmoke; as Hume, *par nobile*, as they were in infidelity, alſo left behind him writings*,

* His Poſthumous Letters.

that

that diffuſing the beams of annihilation, and involving therein ſuperior beings; all but the Deity himſelf, in a ſucceſſive rotation, expunged immortality from the univerſe, certainly from the human ſoul, which is truly not to be wondered at, after he had in his life-time denied its exiſtence; and alike conſiſtently, Dr. King wrote a book to account for the origin of evil, whilſt he denied its exiſtence. Such is the King of Fools! and ſuch are the Princes of Infidels! and ſuch the glorious foundation of the reputation and laſting fame of eminent writers! and ſuch is the comfortable and mighty obligation the world owes to men of exalted penetration and views, who abhor the idea of heaven! On the contrary, our pious and ingenious authoreſs, beginning her Seventeenth Letter, thus—" The natural antipathy and abhorrence of a rational creature to annihilation is ſo great, that it has been urged by ſome, as an argument in favour of the oppoſite opinion; and it muſt be acknowledged that thoſe who can bear the thoughts of annihilation with ſatisfaction, appear to be excluded by

their nature from the rapturous pleaſures ariſing from the higher claſs of rational enjoyments"—and improving on the ordinary topics concerning a future ſtate, the ſubject of the Sixth Letter, therein repeats an idea before ſuggeſted, that happineſs will be enhanced in future ſtates of gradual elevation from the great imperfection and miſery of this.

In the Fifth Letter, our authoreſs blames the advocates of religion, for confounding it and themſelves by endeavouring to obviate all the contradictory arguments of infidels on both ſides, and to parry their two-edged ſwords; an attempt which is unneceſſary, as divines have nothing to do but to convict them of contradictions which deſtroy themſelves. And it being wiſe to learn from an enemy, let me ſeriouſly recommend this her remark, (page 378):—"Lord Bolingbroke is obliged to confeſs, that it was the attentions of the ſtate to ſupport the belief of a governing Providence, a reſpect for the Gods, and an opinion that they were not indifferent obſervers

ſervers of the conduct of men, which ſuſtained the morals of the Roman people; and conſequently, which ſo long preſerved in its original purity, that political conſtitution, and thoſe well adapted laws which had enlarged to ſuch an unrivalled extent, the mighty fabric of the empire. He is obliged alſo to confeſs, it was the neglect of religion, which produced the total overthrow of the beſt conſtitution of government which has ever been eſtabliſhed on earth!"—Let me, I ſay, earneſtly recommend this acknowledgment of an infidel to my countrymen, and extract virtue from poiſon. Lord Bolingbroke was a man of genius, and it is the opinion of the Abbé Du Bos, that the birth of perſons of genius may be reſolved into particular phyſical cauſes, which is plauſible; but with this idea he might have combined the inviſible controling efficacy of Providence.

The Ninth Letter, is a very good one: but I fear, that the poſition that virtuous men will be ſure of finding friends in adverſity, is doubtful; unleſs mankind were better

better diſpoſed than the authoreſs in ſome places inculcates.

Having, in the commencement of my Remarks on this Third and Laſt Part of this work, endeavoured briefly to explain the *origin of evil*; I will prievouſly to my examination of the ſix concluding Letters, (the 13th, 14th, 15th, 16th, 17th, and 18th) on the ſubject of *Freewill and Neceſſity*; endeavour to reconcile them in a word, by ſuggeſting, *That the eſtabliſhment of the general frame, both natural and moral, of the univerſe, may be on neceſſary principles, with, notwithſtanding, a contingency of particulars.*

In my *Review* of Locke's *Eſſay*, I detected a quibling flaw in his reaſoning; his confounding the human mind itſelf with the underſtanding, in its very title of Eſſay on the *Human Underſtanding*, which and the *Will*, as duly diſtinguiſhed from the MIND, are the two principal faculties and appurtenances; though in the Deity they doubtleſs all coincide as the ſame, ſo that to attempt an idea of ſeparating them in Him, is at leaſt vain; though, as I have ſaid, it

ſeems

ſeems preſumptuous to ſpeak of Divine neceſſity ; and as the two faculties of the human mind, the will and underſtanding, may claſh, it is hardly worth while to talk of human neceſſity. Whether our authoreſs did, or not, make this diſtinction in her former work, or whether I may lay ſome claim to it is not important. However, it muſt be confeſſed, that in Letter XII, page 457-8, ſhe renders them faculties or qualities diſtinct from the mind itſelf, in thoſe words: " *But if the underſtanding is the only power in the mind of man*"—and ſhe ought to have perceived this his indiſtinctneſs, among the other fallacies of Locke, whoſe drift ſhe much miſtook, reſpecting the very important and main qneſtion, concerning virtue and morality, the ſubſtance of which, Locke, not ſo openly, but therefore dangerouſly, and more plauſibly than Hobbes, fritters into utility and convenience very wide of *immutability*.

It is doubtleſs to be regretted that ſhe ſhould inconſiſtently maintain ſo high an opinion of the Eſſay of a man, a dangerous work,

work, however their political opinions agree; who, it is now confeſſed by the moſt candid, laid, or rather renewed the foundation of ſcepticiſm, irreligion, and atheiſm*. Locke clearly denied the exiſtence of external *ſecondary qualities*, as he termed them; for it is doubtleſs a miſtake to ſuppoſe that he admitted their externality; by repreſenting ſomething of which kind as his doctrine, wherein he would doubtleſs have diſpleaſed him had he been living, Dr. Reid has, perhaps through confounding the internal faculty of *ſmell* and external quality of *ſcent*, refined away his true meaning, which was, that thoſe qualities are but mere appearances in our own imaginations. But it is now ſufficiently proved by modern chemiſts, that the matter of heat, for inſtance, enters into the compoſition of a great number of ſubſtances. Therefore, as Locke's denial of ſecondary qualities, was a

* The curious Reader will be pleaſed with the moral and metaphyſical diſquiſitions of Monſ. Necker, whoſe comprehenſive mind has laid together, and ſummarily diſcuſſed, the principal topics of abſtract human knowledge.

part

part of his ſyſtem, it ought to be at leaſt cautiouſly adopted; and as to quiblers on meanings, a perſon cannot be leſs profitably employed than in anſwering them. I do not ſay, that there is not a difference between ſome *primary* and *ſecondary qualities* as they may be termed; but my meaning is, that heat, for inſtance, has an external exiſtence, which, if Locke admitted, I confeſs myſelf unacquainted with his meaning. And farther, if he meant no more than what the world knew before, that light and colours are not corporeal ſubſtances, and that manna has not the gripes, or lemon the cholic, he might have ſpared the trouble of perplexing it.

She obſerves with a ſimilar predilection for Locke in the Seventh Letter, that there is "a ſpecies of *reaſon* which is leſs liable to deceive, than the fallibility of ſenſe."—

But in the Fourteenth, ſhe, whether conſiſtently or not, I leave to the judgment of the reader, obſerves, that "On the propoſition,

ſition that God has communicated an abſolute freedom of will to man, it may be maintained on the ſoundeſt principles of reaſoning, that when the volitions of God, had ſo far taken place, as to introduce into the ſyſtem of the univerſe a ſenſitive rational agent, the Creator could not, without depriving this agent of every principle on which his rational agency was founded, ſo far deceive his ſenſitive and intellectual powers, as to prevent his diſtinguiſhing the difference which lies in the nature of things. The perception of this difference is neceſſarily annexed to the quality of reaſon; and man, were he deprived of this perception, muſt be deprived of the quality to which it is annexed."—

And again in the Fifteenth—" In our further inveſtigation, we ſhall find, that the perception of the agreement and diſagreement of things, ſubjects the rational principle to the neceſſity of making a determination in favour of that which it perceives to be ſuperior over what it perceives

ceives to be inferior; and this determination of the rational principle muſt determine the volition of a rational agent.—Thus we ſee, that God, in the ſame extent as he gave the privilege of reaſon, and allowed to the privilege its free courſe, neceſſarily ſubjected the volitions of the creature, to the neceſſity of being determined by that which the rational principle perceived to be the beſt."—Thus *reaſon* is ſubjected to *perception*, but not that by the ſenſes, I preſume, though made ſuperior to *volition*.

What ſhe ſays (page 458) concerning the diſtinction between the mind and its qualities, is, I think, intricate and obſcure, if not futile, perhaps as much ſo, as the allegation to which ſhe object in the Fourteenth Letter, (page 464-5) and though Gulliver informs us of a grievous war excited by a diſpute about the proper end at which an egg ſhould be broken, I am inclined to doubt her aſſertion in thoſe pages, that of two eggs ſerved up to a perſon, there can

can never be ſuch a parity in all their circumſtances, as not to induce a choice either from ſize, colour, or ſituation." — A vain remark, as ſuch circumſtances annihilate the will.

She ſays, (Letter XV. page 468-9)—" So weak and untenable are all the arguments for the *abſolute liberty of will*, that I am perſuaded no man of ſenſe could have been brought to adopt the opinion, had not his mind been highly prejudiced by the formidable objections which have hitherto deterred mankind from a fair inquiry into thoſe principles of motion which impel the volitions of all intelligent beings, and produce correſpondent actions," — which is very well: But why does ſhe dwell on extremes? Why does ſhe not ſay, what I am convinced is the truth, that men enjoy not individually an abſolute liberty, which would be a mere hotch-potch; but that it is conſtrained by phyſical cauſes, and eſpecially by fear? Beſides that the will is probably interrupted and controlled by

ſpiritual * agency on the ſoul; in denying which, men are hard driven.

This paſſage (Letter XVIII, pages 502-3) —" He (the moral neceſſitarian) contends for a neceſſity of correcting, by puniſhment, the depravity which ariſes from vicious habits, actions, and propenſities, before any creature can by the nature of things in the ordinary courſe of God's government, be capable of a reception into the habitation of the bleſſed,"—&c.—may be

* There is a hook affixed to the chain in the hand of Providence that leaves not the ſoul of man without internal monitors, of which Bacon was aware, and which the poet truly, as well as poetically, ſuggeſted by Cynthius aurem vellit, or *ventrem* he might have ſaid. Voltaire, with one of his wanton ſpurts, aſſerted that Socrates was either a knave or a fool for entertaining this idea. Theſe are hard words, and that writer did not demonſtrate his own wiſdom in making the prieſthood the butt of his ridicule for ſixty years, and at laſt abjectly imploring their aid. However, I will not confine his character to the alternative of knave or fool, but muſt think that he was a knave, fool, or coward, if the account was true.

thought to bear reſemblance to the doctrine of purgatory, for ſhe renounces that of eternal puniſhment.

So " In reply to the objection, that a belief in the doctrine of neceſſity would produce a negation of theſe ſtrong incentives to repentance, the acute feelings of remorſe and ſhame; is to be obſerved, that no man ever felt leſs concern for the breaking a limb, on the ſenſe that he never intended to do himſelf any harm. That no fond parent ever felt leſs regret for the premature and accidental loſs of a child, from the conſideration, that the accident was not occaſioned by an intentional conduct. And that it is not the nature of man to ſooth the anguiſh which attends ſenſations called forth by thoſe impreſſions which the miſfortunes attending moral turpitude produce by remedies deduced from ſpeculative reaſon"—I anſwer, that I deny it all; and ſay, that the ſenſe of our own culpability does aggravate evil; and I beg leave to adduce the concluſion of a relation of our authoreſs,

thoreſs, at the cloſe of the Eleventh Letter of the Firſt Part of this work: "Unfortunately there was a miſtake in the medicine; and the child, after having ſuffered great miſery during the night, died the next morning to the inconſolable grief of her parents, whoſe tender ſorrow was much heightened at the recollection of the thanks which had been extorted for the draught of death." But this fatal accident was through mere miſtake: only the parents were tyrannically wont to oblige the child to return thanks for the puniſhment it received.

Life is itſelf but an education for another ſtate. Her plan, the authoreſs informs us, *is the only one extant, that teaches morals on immutable fitneſs* (page 198.)

Of the two new Parts of her work (the Third being a reviſal of her Metaphyſical Immutability, compoſed in favour of Locke, who makes morality dependent on accident) the firſt, though far from perfect as a ſyſtem, is interſperſed with good ſenſe: par-

ticularly I eſteem her compaſſionate humanity, and alſo the ſtoic caſt of her ſentiments, that perſons ſhould render themſelves, both morally and phyſically, as independent as poſſible of the fleeting things around us.

Conceiving that children are by no means deſtitute of the ſubtlety of the ſerpent, ſhe directs the uſe of addreſs in a number of inſtances, and that their great art ſhould be combated and overcome by art, and that they ſhould be cunningly led to their duty; though ſhe afterwards, forgetting herſelf, condemns all deceit. However, ſhe is ingenuous as well as ingenious, but in ſome places rather obſcure. The ſtile is regular and ſmooth, and often meritorious, with little of wit and humour, and with little affectation of them; and with few paroxyſms of genius. It is true, that the fair authoreſs ſet out with ſome vigour, but ſoon lapſed into a Dutch trot, from which ſhe never recovered; or a wag might ſay, ſhe "dived into the depth of ſcience" to walk

walk in the mud. Her Treatiſe is too elaborate for letters, and ſhe too often takes out her ſnuff-box, named *Hortenſia*; and her female ſhoulders ſometimes totter under the Herculean weight of philoſophy.

She in the Preface, pays a compliment to the Critical and Monthly Reviewers for their favour to her former work, and to curry it for the preſent; and alſo commends Mr. Badcock for his good opinion of it. But of the Engliſh Reviewers, at preſent by far the beſt metaphyſicians, if not poſſeſſed of the moſt imagination and candour, who ſpoke truth concerning her work, ſhe ſays nothing; as indeed truth, according to the reception it has met with ſince its emerſion, might have as well remained in its well.

Alas! poor proſcribed Truth! I hope that juſtice and religion will not be obliged to hide themſelves with you, whilſt you deſcend again to your cold habitation, and hypocriſy renders knowledge a curſe.

On the whole, the foundation of our authoreſs's ſyſtem, namely, a MORAL NECESSITY, in its beſt ſenſe, not amounting to a deprivation of *Freewill*, but eſtabliſhing a *Simple Principle of Right*, from which it is unlawful to ſwerve into devious ways, unleſs, perhaps, to trace deceit into its labyrinth, which could not be purſued in a ſtraight line of conduct, and to oppoſe art to art—is good and leſs exceptionable than Mr. Paley's dangerous caſuiſtry and expediency, cenſured by Mr. Giſborne, as in a manner taking *Moral Nature* out of the hand of God into our own precarious management, in which, perhaps, we ſhould not ſucceed better than in the management of the weather, and to which is allied the doctrine of the mere *Utility of Virtue*, the quickſand that threatens to ſwallow up all *genuine worth*——The foundation is in the main ſound, were the mechaniſm good. But the work, ſpotted as it is with thoughts, which, as the production of a female pen, merit regard; is ſo confuſed and ſpoiled, and in ſome reſpects abſurd and noxious as to lay an indifferent

claim

claim to uniformity, or to a better appellation than a fine zebra.

The ſyntax of theſe letters is uſually correct, except in two errors frequent throughout them, one of which is cenſured by Lowth as incident to nearly all our writers; the uſe of participial ſubſtantives, neither participially nor ſubſtantively. As for inſtance (page 452) in "the building their ſyſtem,"—either *the* ſhould be omitted, or *of* ſhould intervene thus — *the building of their ſyſtem*. If, two lines after, *the* had been premiſed to—"eſtabliſhing any ſound ſyſtem"—the ſame error would have again occurred. The other is the continual uſe of *was* for *were*; whereas *was* is never proper, except when the import is truly preterit, in which circumſtance I think it is always ſo for diſtinction, whether a ſubjunctive ſign is expreſſed or underſtood, or not. (Page 18) — "on both ſides the queſtion is doubtleſs elegant and pretty," but *of* is wanting. (Page 19) in—"*who* would not by ſuch a truſt"—government is

called *who*. (Page 237) we meet with—"have *began*"—*for* have begun. (Pages 293, 294, 318)—"ſat" *for* ſet. (Page 349)—"*as* much happineſs in the whole"—for *ſo* much.

EXAMINATION

EXAMINATION

OF AN

INFIDEL LETTER,

IN A NOVEL INTITLED]

CHARLES WENTWORTH, &c.

OF the tenor of this letter, as far as the following note, I did not diſapprove; as I would always diſtinguiſh between aſſumed orthodoxy and ſound faith, and between bigotry and freethinking in the proper ſenſe of the word; that is free enquiry; ſo, however as not to launch into the reſtleſs and tempeſtuous ſea of irreligion, without compaſs and without ballaſt, whither the ſequel of this antichriſtian and atheiſtical letter leads, and there are no greater bigots than determined infidels. The introductory note alluded to, is to this effect:

fect: " *That thoſe readers who have embraced Revealed Religion from a rational conviction of its truth, will be in no danger of being miſled by the objections alledged: but that thoſe who have founded their faith on the prejudices of education; or, in other words, who are Chriſtians only becauſe Chriſtianity was the religion of their parents; will do well to paſs over the ſequel.*" But ſincere liberal enquirers, of intellects not too groſs for religious ſtudy, need not ſhun the light.

The Letter is ſigned *James Gordon*; who, I underſtand, deſtroyed himſelf. It commences with an attempt to invalidate all revealed religion; and in its courſe ſtrikes at the root of all religion and morality, by endeavouring to eſtabliſh fatality, which the author would do by inferring, that becauſe there are erroneous religions in the world, there can be none true. He next ſays, that if revelation was neceſſary to mankind, it was neceſſary to the whole ſpecies. Theſe arbitrary hackneyed aſſertions I leave to the conſideration of the reader, with informing him that the writer does not admit the Moſaical

Moſaical theocratical revelation to be properly one; did he thereby mean to imply, that the Chriſtian was ſo? He next, after boaſting of his candour, ſays, that the expulſion of Adam and Eve from Paradiſe, and thus predeſtinating and reprobating all mankind, was a cruel, and unworthy act. So ſome objectors have alledged the extermination of the Canaanites by the Iſraelites: for which it might be ſufficient to alledge, that God may not ſee all things exactly with our eyes; that a ſpot of earth may be a ſmall object to his eternal view; and the puniſhment of a race of men no more than an infantine chaſtiſement. However, I confeſs that I myſelf do not read every part of the Old Teſtament with a rigid eye, without canvaſſing. But this writer could not inculcate his own belief of Divine denunciation, without ſtumbling on a Divine exiſtence. However, he paſſes over half of the caſe; the promiſed redemption under the Goſpel diſpenſation, and its ſuppoſed virtual extenſion to all mankind. I do not certainly underſtand his next cavil, that the Deity wanted his preſcience in the affair of

Abraham's

Abraham's obedience in the poſitive command of ſacrificing Iſaac.

It cannot indeed be denied, that there are difficulties in Scripture, but it is not therefore to be ſet aſide in groſs; for are there not difficulties in all things? The moral of Parnell's *Hermit*, and other conſiderations of the narrowneſs of human views, ought to have much weight in theſe ſpeculations. Indeed the attempts of divines to account for every thing in the chaos of the world, is very prejudicial to religion, and even provokes candid diſcerning inveſtigators, who find an entire reconcilement impoſſible; and who, as Cheſterfield ſaid on another occaſion, think it ſufficient to believe half. But divines always, I hope, ſincere, bundle up all in impervious myſtery, unleſs when they chuſe to explain all things whatſoever. There certainly may be various reaſons, inſcrutable to us, why God ſhould cover his diſpenſations with darkneſs; darkneſs at leaſt to us.—Does man think to fathom the cabinet of heaven? Prepoſterous idea!

The

The letter writer next paſſes to miracles of which he denies the poſſibility, chiefly on the ground of the arguments of Hume, that it is only *experience* that gives authority to human teſtimony, and that experience aſſures us of the regularity of the laws of Nature. This has been fully confuted by Campbell on *Miracles*, to whom I refer the reader; with only obſerving, that infidels wreſt the import of *experience*, which Hume, according to an ingenious obſervation of Leland, makes uſe of as a kind of cant-word, the contingent experience of human teſtimony not neceſſarily, nor really coinciding uniformly with that of the phyſical law of nature, and there being things particular as well as general, and even ſtanding miracles now exiſting, that poſitively overthrow this argument.

He then endeavours to ſet up predeſtination, a doctrine that diſdaining to work by ſap, ſtabs at once the heart. Says he, " Both the faculties of the will, and of the underſtanding, are paſſive; they never act but as they are acted upon, and are then neceſſarily compelled to reſpond in

in a determinate manner; and the impreſſions to which they reſpond, are the inſtruments of neceſſity, and leave the mind neither freedom nor choice." But are there not motives as well as motions?—The will, underſtanding, paſſions, &c. are the faculties: for in the ſenſe the *underſtanding* ought here to be uſed, it ſhould be not confounded with the *mind* itſelf, of which it is but an appurtenance. Neither does my diſtinction combat the *oneneſs of the ſoul*, the ſubſtance of which may be *one uncompounded eſſence*, yet endued with, conſiſting of a free-agent principle of action, containing inherent properties or faculties; ſuch may be its mode of exiſtence. On the ſame rock Dr. Reid ſeems to have ſplit in his Eſſays on the *Intellectual Powers of Man*; wherein he ſays, we have not a power of calling up thoughts to the mind, but only of regulating them; not conſidering that the will is not the mind itſelf ſelf-neceſſary and poſitive, but a portion of it. Beſides, were not the will in ſome degree ſubordinate, the mind would be hurried away without the power of examining and regulating,

lating, a power by the doctor admitted; and another ſpecies of fatality would enſue in the mind's being dethroned from its authority of weighing actions. In the following ſentence, the letter-writer adds, "In reality, our pretenſions to free-agency are highly abſurd: ſhall the whole univerſe obey the eternal laws of nature, and ſhall man be exempted from their government, and allowed to act agreeable to his own caprice?" By which fallacious analogy, ſomewhat of the ſame ſtamp with his cavil on miracles, but more palpable, he pronounces ſuperior beings to man, to be alſo deſtitute of free-agency, and confounds mentality with phyſics? The former of theſe hypotheſes, he adopts in his arbitrary aſſertion . . . . . That nothing is free but the firſt cauſe, God, whoſe exiſtence he thus admits, after a blaſphemous imputation worſe than atheiſm. For thus do infidels contradict themſelves, by reſolving all into neceſſary ſecond cauſes, and thus rendering the Deity's attributes, and even continuance in exiſtence, uſeleſs, under ſemblance of ſingleneſs of reſpect for Him. He afterwards totally

tally confounds right and wrong, and then quotes Plato's *fitneſs of things*, and Pope's pernicious unqualified dogma, "*Whatever is, is right*," not very conſiſtently, ſurely, with ſome of his premiſes, and his own deſperation and ſuicide. The admirers of Pope's Eſſay, do not ſufficiently conſider his intimacy with Lord Bolingbroke; who, by the way, would diſcard future hope, ſo powerfully inſiſted on by his pupil; and how likely Pope was to adopt the ſentiments of pious St. John. The writer extremely angry as he is with the villainy of mankind; afterwards repeats, that Hume had fully demonſtrated, that virtue and vice are intrinſically nothing; and after annihilating them, quotes a paſſage from Plato, in favour of the latter; then, after ſaying that matter and ſpirit are different and contrary, he nevertheleſs ſuppoſes that the ſoul may be material—What ſpirituality did he mean? However, he does not vouch that the ſoul may not be immortal; but in a ſuperior ſtrain of philoſophy, declares it of no importance whether it be or not---" But after all, ſays he, I do not conſider the immortality

mortality of the ſoul as a ſubject in which we are really concerned"—and thus regards eternal exiſtence as nothing.

With the efficacious antidote of this laſt aſſertion againſt the poiſon of infidelity, mixed up in a novel, and thus diſperſed abroad in hacknied arguments—I diſmiſs the letter: yet the work contains ſome valuable ſtrictures on the villainy and miſery of the world; to alleviate which, the letter is very ill calculated. Whilſt inſtead of making adverſity the means of future happineſs, ſecuring a warm corner even in the boſom of ill fortune, as the huſbandman converts his dunghill to worth; Mr. Gordon rendered temporary wretchedneſs, a ſnare worſe than the ſeductions of proſperity, and himſelf the victim of complete miſery.

To conclude: even ſome atheiſts contend for moral beauty in the univerſe; a ſuppoſition totally inconſiſtent with the direction of chance or fate; abſurd principles, if principles they can be termed, that ſurely have

no relation or reſemblance to morality, virtue, or the reaſoning faculties, according to an obſervation of the author of the *Minute Philoſopher*, that " motion and thought are two things, as really and manifeſtly diſtinct, as a triangle and ſound." Yet this ſenſible and fine writer, excellent logician, and acute wit, had himſelf, inadvertently I preſume, compared the Trinity to the abſtract idea of a triangle, which is really nothing at all. Be this as it may; he ſays, " that the being of a God is capable of clear proof"—for which I refer the reader to his book; with obſerving, that he deems that which he terms the language of viſion, and, indeed, every thing that ſurrounds us, a proof of a conſtant divine proviſion, which is oppoſite to the ſtrenuous efforts of modern atheiſts to reconcile all things to the operation of ſecond cauſes; who withal, whilſt they reject the exiſtence of all inviſible beings, have had recourſe to magic for the ſolution of miracles.

The material freethinker (ſays this author) is himſelf, according to his own principles,

ciples, " an organ played on by ſenſible ob-
" jects, a ball bandied about by appetites
" and paſſions: ſo ſubtle is he as to be able
" to maintain all this by artful reaſoning;
" ſo ſharp-ſighted and penetrating to the
" bottom of things, as to find out, that
" the moſt intereſting occult cunning is the
" only true wiſdom." Moreover, ſays he, " This curious piece of *clock-work*,
" having no principal of action within it-
" ſelf, and denying that it hath or can have
" any one free thought or motion, ſets up
" for the patron of liberty, and earneſtly
" contends for free-thinking." And this author, particularly in his laſt dialogue, convicts infidels of manifold contradictions; but mentions nothing of Locke's aſſertion of ideas in a ſnowball; and there is at this time the figure of a boy at Brighthelm-ſtone, who not only writes any thing he is required, but is ſaid even to know the thoughts of the perſons preſent. He withal propoſes a queſtion, whether if mankind think themſelves free agents, they do not therefore deſerve reward and puniſhment?

Though this ſuppoſition is ingenious; were it true, beſides that mankind would be ridiculous puppets, I think that ſuch an apprehenſion of liberty, without any reality, would ſtill be abſorbed in the gulph of fataliſm. However, he afterwards repreſents *certainty* as the conſequence of the Divine preſcience; and *neceſſity* as ſufficiently different in the eye of common ſenſe, to which he wiſely refers the queſtion.

Of atheiſm; the effects as exemplified in the cataſtrophe of the wretched Gordon; are the annihilation of hope, of the ſweet ſenſe of gratitude to the Author of all good gifts and exiſtence, and of the juſt and comfortable dependance on him to ſubſtitute odious and prepoſterous pride, vile prejudice and conceit in their place; the converſion of even virtue and truth to nothingneſs; the beauty of morality and fitneſs of things, alleged by ſome atheiſts themſelves, amidſt the chaos of the world, to burleſque, and Nature to a dreary void; and finally to drive men to deſtroy that exiſtence which they would ſuppoſe to be

their

their all, and nevertheleſs their miſerable ignorant, and puny ſelves, to be the ſupreme creatures, and only intelligencers of a ſtupendous univerſe, one ſmall ſpot of which they inhabit and crawl about on; yet would laugh at a mole that ſhould fancy itſelf the chief inhabitant of earth.

M. Necker well obſerves on the unreaſonableneſs of atheiſts, who ground their infidelity on the allegation that nature carries on things by its own proceſs; that thus the very excellence of the architecture, is made the ground of denying the exiſtence of an architect. Galen was inclined to atheiſm, till an anatomical inſpection of bodies conſtrained his belief: yet how much more ſubtile ſtill is the intellectual frame!

Let me ſimply add, reſpecting the objections againſt the truth of Chriſtianity, drawn from the obliquity of its paſtors, and the condition of the world, that a fair parallel offers itſelf in the law; which, however perverted to the detriment or ruin inſtead of ſalvation, as I may ſay, of its clients,

by the intereſted malverſation of practitioners as much as religion is or ever has been perverted by corruption to the injury of its devotees; yet has a real exiſtence founded in juſtice and on an excellent and pure theory. And having mentioned the *Minute Philoſopher*, a work which I ſtrongly recommend to the peruſal of the reader; I cannot forbear making another quotation from it, which is this: "I mean to juſtify "no article of faith, which is not contained "in Scripture, or which is repugnant to "human reaſon, which implies a contradic-"tion, or which leads to idolatry or wick-"edneſs of any kind: all which is very "different from our not having diſtinct or "abſtract ideas"—In human ſcience as well as in religion, which he had been metaphyſically comparing, he means. But ſuch expert adepts are mankind, at ſinking from immortal hope into that of annihilation, that they attempt to creep into it through every cranny of ſophiſtical argument, and withal to baniſh every vital principle of virtue and all integrity from the preſent, together with effacing the proſpect of a future world.

world. It ſeems therefore reaſonable, that God ſhould annihilate thoſe who would annihilate Him together with themſelves. "If," ſays Voltaire, "fear imagined gods, gods had firſt created fear;" but we moderns are happily become ſuperior to the apprehenſion of either; for we are men of *faſhion* and *ennui—damme!*" Yet with due deference to theſe gentlemen of ſpirit, I would obſerve, that as all faſhions do not indicate eminent ſagacity, ſo may not the contempt of religion and reprobation of the Goſpel, but may poſſibly prove a *bore*.—— Moreover, ſhould the falſe-hearted miniſter of any nation, though denominated a Solomon, ever popularly ſay, I am no Chriſtian—*damme!* Probably the people at large would not diſtinguiſh him from an atheiſt.

And now having been led, in the courſe of the remarks, to ſome political diſcuſſions, by the natural connexion of things preſent with future, the ſtreams of time and rivers of eternity uniting; I am induced to add a few words on a late politico-religious *Diſſertation*, publiſhed whilſt theſe

ſheets were in the preſs. Mankind being of a mixed nature, the mid aſſemblage of all diverſities and contradictions, the author by no means belies his ſpecies. Be that as it may; a more artificial diſh of ſophiſtry, and more delicious repaſt, was never offered to the noſtrils of Ariſtocracy, than the ſmoke of Mr. Burke's *Revolution Refectory*. Juſt when the energic elaſticity of man has ſprung through the dead weight of French government, Mr. B. pleaſes himſelf (page 51) with the "idea of preventing ſeparate parts from warping and ſtarting from their allotted places by preſſing down the whole with the weight of a real monarchy:" and of this kind is the monarchy of Morocco, and thus were mute felons in England preſſed to death. Yet, ſurely, he muſt in his heart think the very froth of freedom, though tinged with blood, better than the dregs of ſlavery how much ſoever bedizened; as is truth, though accompanied with ſome few broken heads, better than the horrible ſhark the ſtar-chamber, or the monſter Cromwell's high juſticiary; the ſpawn of which, notwithſtanding

ſtanding the death of its parents, has been cheriſhed and preſerved by the arts of judges and fooliſhneſs of juries, who ſuffered their right to lie dormant till it was denominated extra-judicial: and ſurely he muſt be ſenſible, that an irreſolute effort would have had no effect, or worſe than none; that when two oppoſing bodies claſh, one muſt give way; that extremes naturally reverberate with violence; and that the criſis of a great nation's liberty muſt be deſperate, leſt the *vis inertiæ* of a great empire ſet in motion, ſhould fall back and cruſh the movers, and that in Mr. B.'s own words, there muſt be a *war*, a *revolution*, or *nothing*. However, I earneſtly recommend to all governors, ſince the ſpread of the Agrarian law of literature, not to draw their ſtring too tight leſt it fly, notwithſtanding the wonderful reverential awe of our countrymen towards rulers; nor to keep things always on their heads.

Louis XVI. uſing more reſolution than Charles I. whom I have thought weak in not diſſolving the parliament, inſtead of conſenting

ſenting to join in Strafford's attainder, and ſubmitting but to force and fate; and attempting to diſſolve the national aſſembly whilſt the Baſtile was ſtanding, and letters cachet maintained; it ſeems evident that there was a neceſſity of ſuſpending the prerogative, if not of taking down and rebuilding the whole edifice of government. Mr. B. talks much of the prevalence of religion in England; in which, the devout cuſtom of ſwearing race jockies excepted, I think he is ſomewhat miſtaken, as I am convinced that in the eyes of our gentry, pheaſants and partridges are in much higher eſtimation than either religion or its miniſters, the lower orders of whom are ſufficiently ſenſible of the ſuperiority of the office of gamekeepers to theirs. Be that as it may, in my opinion the deſtruction of the dire engines of deſpotiſm in France, and liberation from the galleys, to which ſuch numbers of fellow-creatures were deſtined for life for aſſerting the common rights of man, with the various ſcenes of priſtine French wretchedneſs, ought not to be regretted. But I am ſorry that the ſparkles

of

of fancy, ſtruck from the poliſhed ſurfaces of our Britiſh choice ſpirits, do not oftener proceed from a genial fire within. The neceſſity of probing to the quick, muſt atone for many offences to a good king and queen, though, they are like oſtriches, compelled to digeſt iron, and to experience the hard union of perſecution and contempt, of fantaſtical reſpect and mock-majeſty. Of the ſeverities exerciſed on the king, that of being compelled to inflict death on his very few abettors, like the compulſion of King Charles I. to complete the attainder of Strafford, a man not differing in all his features from Mr. B. like the vile tyranny of maſters who oblige their boys to bring out the rod ; is certainly monſtrous. *Quantum mutatus ab illo! how different is the apparition of the French monarch from himſelf!* who has no longer even an influence on the complexion of the times! *How, indeed, are the mighty fallen!* and how ought ſuch events to turn men's minds to the dernier reſort of heaven!

But the reduction of the wardrobe and equipage

equipage of a vain woman, baſking in the meridian ſplendour of a court, collecting into its focus the genial warmth of a nation, and leaving its diſtant wide abodes, bleak, dreary, and deſtitute, does not much excite my regret, whilſt hardſhips and oppreſſions, without number, are overlooked and ſwallowed up in the vortex of the author's eulogium on the late French conſtitution, on the principle of which men were arbitrarily deprived of their perſonal liberty; that jewel which, ſays Sir Edward Coke, diſtinguiſhes not only freemen from ſlaves, but the living from the dead. Arguments profound as the Baſtile itſelf, can never make me deplore the demolition of that royal caſtle. When Mr. B. juſtly cenſured inſults on the unfortunate, he might have ſpared his exultation over an unhappy nobleman, as a field of eloquence little more propitious than a panegyric on bigotry and ſlavery, the dextrous pupil as he is both of Rouſſeau and Johnſon. A compoſition of ſeverer ſarcaſms than his declarations on our reſpectful loyalty, piety, and averſion to deiſm, according

ing

ing to the common acceptation of the term, in the 128th page, could not have been eaſily ſtrung together. Can any one believe, that a man converſant with real opinions and manners, wrote in earneſt and with ſincerity; that England, to ſay nothing of Scotland and Ireland, is "unſophiſticated with infidelity?" That "we *truly* fear God; look up with awe to kings; with affection to parliaments; with reverence to prieſts; and with reſpect to nobility?" For I appeal to our private and public conduct and converſation, whether, had Mr. B. inverted the poſition, and ſaid, "*that we are infidels unſophiſticated with religion; that we live as without God in the world; ſpeak of kings with contempt; denominate parliaments, beargardens; magiſtrates, tyrants; turn up our noſes at prieſts, and continue not to champ the bit becauſe our anceſtors were fools, and hate the pride of nobility;*"—it would not have been as near the truth? In 1641, Sir Benjamin Rudyerd ſaid, that England was hardly in Chriſtendom. To which animadverſion, that eloquent ſpeaker, had he lived in theſe days, would have probably

bly added a ſtricture on our proviſion that Chriſtianity may not recover its footing in climates where ſunk in Turkiſh ſlavery; the human race periſhes away before the eye of the beholder."

Whether this is illaudable or laudable; it ſeems that ſacred reverence towards any thing human (to ſay nothing of divine); even to royal clay, is become too antiquated to reconcile liberal minds to the grievous oppreſſions exerciſed on the bulk of mankind; nor does everlaſting recurrence to the contemplation of feudal habits, fill ſuch minds with delight; and Mr. B. pays but a poor compliment to the excellence of ariſtocratic blood ſublimed in a long ſucceſſion of noble veins, in propheſying that the deſcendants of the preſent race of French nobleſſe will be Jew brokers and ſtock-jobbers; favourable as is his retailed witticiſm, that queens have only the rincings of the bottles, to the blood of princes. However, as to ſtock-jobbing, were our million—commiſſioners converted to a complete court of bulls and bears, ſome good might come of it.

It

It is true that Mr. B.'s ideas, that ſluggiſh property ought to preponderate in government, has in its favour the conſtitution of clocks and jacks, actuated with weight of lead, an idea worthy of the Belgians' attempt to erect liberty on the baſis of bigotry. And it may be queſtioned, whether Mr. B. would have not excluded from government all qualifications but wealth, and all reſtleſs men of ablities, but himſelf; ſo low do his once etherial flights ſtoop to earth and to feudal ſubjection, the offſpring of ſavage military barbarity, introduced by men, in the words of Pope, more furious and cruel than wild beaſts; though it muſt be confeſſed, that *our* ancient nobles were in ſome reſpects preferable to the preſent race of nobility, who would exact obedience, without beſtowing hoſpitality or protection, whoſe ſouls and halls are alike cold. Nor were French manners, conſiſting of a ſubordination of ſlavery, though tempered with gallantry and a high ſpirit of duelling; nor a mechanical religion ſo charming in the opinion of all men. Was it not rather a dull, worthleſs uniformity?

Yet

Yet it is to be feared, that a very refined ſimplicity is not conſiſtent with the nature of things, and that the graft of freedom will not flouriſh on the ſtock of popery.

As to our own patriots, who ſailing round the compaſs of politics, thus lay claim to the *teres atque rotundum*; they ſeem leſs calculated to convince, than confound our reaſon, and will be hardly able to fix our paſſions.

But Mr. B. who has as yet ſailed no farther than the Antipodes, ſeems withal to think liberty inimical to literature: and it is true, that, extremes being generally injurious, ſavage licentiouſneſs is, as well as ſlavery, unfriendly to learning. Yet doubtleſs, freedom is parent of bold original thought, more valuable than courtly refinement; the total rejection of which, by the French, and of a tyranny according to Cato's Letters, more injurious to mankind than any thing in hell or out of it; ſeems, morally ſpeaking, little leſs than a miracle.

The

Nor would the French have thrown it off, had their yoke been ſupportable.

The world is now near ſix thouſand years old*; and ſurely thoſe impreſſed with religion and the promiſes of Scripture, ought to hope better things than an endleſs rotation of wretchedneſs, inſtead of endeavouring like Mr. B. to ſmother every ray tending to diſperſe the gloom that envelopes the earth, and, like a cat, turning his back to the flame, though partly of his own kindling. Whatever may be the product of ſpiritual reveries, which ſurely are not always falſe or vain, nothing valuable could have ſprung without it, except that which,

"As from the trodden grape, the ſparkling wine"

has ariſen; and which reminds me of the ſublime metaphor of Scripture; the "*wine-preſs of wrath.*" Thus among the wonders of the *Reflections on the Revolu-*

* This is the common opinion; but if I rightly underſtand Dr. Kennicott, the world is ſeven thouſand three hundred years of age according to him.

tion in France, I think it one that the author, in the true ſpirit of Mr. Sternhold's

> " As in beginning was, is now,
> " And ſo ſhall be for evermore,"

ſeems to think all defects made reverend by time, and even the conſtituent repreſentation of Gatton, Bramber, and Old Sarum, meritorious; notwithſtanding his declaration on Mr. Flood's motion, that he would have promoted it ten years before. If the rottenneſs of boroughs, like that of dung, is beneficial; then let the pole ſtar of truth be hid in night. Otherwiſe, I was about to obſerve, that the picture he exhibits of the happineſs of Britain is ſuch, that ardent minds might have conceived that the millenium and fifth monarchy is actually anticipated by George the Third. Were not this gentleman to a great degree verſatile and dextrous at backſword; ſome of his animadverſions might ſeem to recoil on himſelf; and his enemies might allege, that after tearing open the bowels of his country in fomenting the American

American war, he now makes a merit of ſewing them up; and after kicking the ſhins of his ſovereign, tenders him a balſam. That at leaſt, during the continuance of that war, in the courſe of which, he drew ſo cordially with Dr. Price, and perhaps, countenanced the Iriſh volunteers, the archetypes of the French liberty-men; he ought to have made himſelf better acquainted with the tenor of his conduct, than he now confeſſes himſelf to have been with the drift of ſome parts of his late famous diſcourſe, as, perhaps, ſome of his own partizans were not better acquainted with his views ere *price* was the word. He formerly profeſſed himſelf hoſtile to undue influence, but now declares himſelf ſo totally wrapped up in ariſtocratical devotion, that it ſeems convenient to alledge that he had heretofore pinned himſelf on the ſleeve of others, and that he has been comparable to a chattering magpie. When he affirms that the Britiſh Houſe of Commons, by ſome impudently ſurnamed a bear-garden (as the miniſter may be termed the baited bear) contains all that is reſpectable in family and

dignity; does he allude to the noble members, clear though it is, that no eldeſt ſons of peers ought to be members of it, unleſs in diſputes between the houſes which ought to be diſtinct, it be ſuppoſed, that the heirs of nobility will prefer an inn, in preference to their home.

The allegation that the French nobleſſe, whoſe humiliation ſo much excites Mr. B.'s pathos, were not more tyrannical than our own nobility; reſembles the ordinary excuſe of knaves, that they are not more diſhoneſt than others. All other grievances, but the fall of lazineſs, tyranny, and pride, he repels and places out of ſight; and theſe he induſtriouſly plaiſters over with that kind of complacence and candour affected by thoſe who value themſelves on the knowledge of the world; whilſt wretches chained to the oar, and ſunk in dungeons for exerciſing the rights of men; and unhappy women, immured in cloiſters, for the infamous aggrandizement and execrable pride of unnatural relations, excite not his ſenſibility. His aſſertion, that France has not

not in her innovations followed the example of England, is very true; but it is equally true, that ſhe has followed the parliamentary profeſſions of hypocrites, with tongues at war with their hearts: and ſuch ſhould have been aware, that patriotiſm, a phantom in England, but aſſuming a body in America, and thence conveyed to France, cloathed in the enſigns of liberty, inſidiouſly and madly diſplayed by Louis, may at length arrive hither alſo, and drive *wit* and *cunning* from the ſeats of magiſtracy.

The Americans took us at our word, as the French did their King, not knowing, or not chuſing to know, that the firebrands were flung about in ſport. Mr. B. long verſed in the chicane of party, knows, as well as any member of the national aſſembly whomſoever, to mix truth and falſehood, and occaſionally to convert his natural ardour to a ſenſeleſs zeal for overweening pride and ſtarched dignity. His opinions as here delivered, amount to a juſtification of the Stuarts, and bear reſemblance to the meaneſt of the late Dr. Johnſon, and of a

living character, whoſe countenance diſdains hypocriſy, and whoſe rigid principles proſcribe matrimony, and patronize fornication.

His declaration, that verſatility and inconſtancy are ten thouſand times worſe than the blindeſt bigotry, is curious; and the aſſertion, that the independence of the clergy is an antidote againſt their faction, ſeems remarkable. He would have the church be ſtationary in Monkiſh Gothiciſm, but not in primitive Evangeliciſm; conſidering that "the whole order of human affairs has "undergone a total revolution," a miſerable thing, doubtleſs in his opinion.

On the whole: this violent *invective* ſhot between wind and water at the rocking veſſel of French patriotiſm, is confeſſedly ſcientific, ingenious, able, comprehenſive, and ſometimes profound, and yet not often obſcure, but is illumined with rays of imagination and genius, and interſperſed with points of wit and ſeaſonings of humor. The performance being pretty much

much laboured, the diction is generally accurate, and exhibits but few teſts of the place of the author's nativity: however, I recollect, that like Mrs. Macaulay Graham, *hiſtory*, and alſo the *yoke of luxury*, and *deſpotiſm of fancy*, he calls *who*; makes adjectives of verbs, and ſubſtantives at pleaſure; and withal, contrives to make the ſentry of the King and Queen of France inform them that he was dead; wherein he may fairly challenge any of the miracles of the national aſſembly itſelf. His narration is alſo meretricious and ſurcharged, particularly in the relation of the Queen's bed being perforated with numberleſs daggers, whilſt the form of an indictment, "knives, ſwords, ſciſſars, "handbills, cleavers," &c. ſeems to have been preſent to his mind. He is alſo prolix and declamatory, and indiſcriminate in condemning in the groſs a ſeries of manly efforts for national freedom, and arbitrarily grounding the fabrick of his book on the atheiſm and villainy of France, contraſted with the piety and virtue of England. And addreſſes to the paſſions, on which all factions and parties rarely fail to practice,

to ſucceſs in which art Mr. B.'s eloquence is particularly adapted, are far from being forgotten; however ill the indication of a proud ſpirit ſeems calculated for that purpoſe. As to Jeſuitiſm and chicane: it is time to drop them, when every clown has learned to look one way and row another; and knaviſh cunning inſtead of honeſt ſimplicity, the dream of idiot paſtoral writers, is the inhabitant of every farm and cottage.

The Goſpel is, no leſs than the French doctrines, liable to the charge of impracticability; the authors of which latter, are, according to Mr. B. poſſeſſed of abilities without a grain of underſtanding. Intemperate as are the proceedings of the national aſſembly, it ought to be conſidered, that convulſions are inſeparable from the pangs of political childbirth; and held in mind, that the inſcrutable Providence that ſet the maſs in motion *, is able finally to reduce

* Mens agitat molem, et magno ſe corpore miſcet.

chaos

chaos to order. Something *ſublime* ſurely there is in the movement of France, and a grandeur and nobleneſs in the idea of general liberty; whether any thing *beautiful* will enſue, time only can diſcover.

In regard to ourſelves: as Mr. B. informs us, that the number of zealots and hair-brained revolutioniſts in this country, is ſmall; there ſeems to be thus but little danger of the like diſturbances here, where, moreover, ſlavery being leſs univerſally eſtabliſhed and deep-rooted, the concuſſion in extirpating it need not be ſo violent. Yet had Mr. B. ſucceeded in his India bill, for annulling the prerogative of diſſolving and proroguing parliament, and cramming both parliament and miniſtry down the king's and nation's throats; a conduct ſo wonderfully different from the dedication of his power and fame obtained by his former practices, to the aggrandize ment of all kinds of tyranny, and the annexment of an idea of inſolence to regarding kings but as men:—it is impoſſible to ſay what would have been the conſequence;

ſequence* ; or whether his majeſty in ſo ſoon putting a ſtop to the unpopular meaſures of ſervants obnoxious to him, made the moſt of the circumſtances. Now, how much ſoever his majeſty may admire the blazing ſacrifice of an equivocal monſter, beyond what Africa has often produced ; he will do well to ſtand aloof and to examine its folds, as he would the crooked adulations and counſels of all metamorphoſed Whigs whatſoever ; curiouſly to obſerve whether it has a black ſpot under the tongue ; and to be on his guard againſt *Danaos et dona ferentes*. Alas, poor Charles Yorke !

The French treatment of the body po-

* On the ſubject of our conſtitution, it is obvious that the Court of Chancery ought to be ſeparate from the cuſtody of the Great Seal, and veſted in a bench of judges : a regulation that would not, perhaps, injure the power of the crown, involved as it is in the miniſtry, a kind of intermediate body that, eſpecially ſince the Whigs of late denominated the intermiſſion of the chief miniſters an interregnum, would controul all. By the way, a king ſhould be greater than any individual, but leſs than the body aggregate ; and ſhould in the ſeveral points of view, be to a nation what the moon is to the earth.

litic,

litic, wherein, inſtead of uſing alteratives, chronic habits are ſtormed, bears conſiderable affinity to Dr. Brown's treatment of the body natural At worſt, the event may furniſh the world with a novel experiment added to the American, and I had ſaid, Belgian revolutions; the latter, a compoſition of ſuperſtition and energy, bigotry and freedom, no leſs extraordinary in its kind than either of the others; whilſt the exertions of the inhabitants of Liege, and Avignon, &c. conſpie to render the preſent epocha remarkable. And I congratulate church and king, that ſo ſtaunch a royaliſt, ſaint, and peradventure martyr, as Mr. B. ſhould he paſs over the water perſonally to feel the pulſe of the French; lay ſo long concealed in the ſemblance of a republican Whig, like the devil in that of a toad at the ear of Eve; for none will pretend to deny his talents to be admirably calculated for demonſtrating truth to be a libel, and the greateſt of evils: yet, ſhould he employ them to this purpoſe, I hope he will ſpare the Goſpel, which is ſometimes pretty ſevere. Certain it is, that the ink of this gentleman acts

as

as a potent alloy to the reddening cheek of genuine indignation.

> Who would not laugh, if ſuch a man there be?
> Who would not weep, if Ed—— B—— were he?

It is fatal to the world, where the fathers of falſehood obtain the character of oracles of truth.

Whatever preference Mr. Burke, who in his ſucceeding productions preſerves the tenor of the firſt, might once give to *ipſa forma*; he now decries it, and applies to Sir Joſhua Reynolds againſt it; burying it in heaps of drapery, and artfully transferring the queſtion from France to England. But was there not in France a *neceſſity*, of which he ſpeaks ſo much as the only juſtifiable motive of a revolution, though it may be difficult when to pronounce on the exiſtence of neceſſity? And even in that caſe, we are told that it is impoſſible to new-model a ſtate: but why ſo, when we ſee that men, who (not to quibble on *people*) form a ſtate, are ſuſceptible of complete alteration?

What!

What! Is it ſacrilege to lay the axe at the root of a tree that ſtarves all uſeful plants beneath it; whilſt withal, Mr. Burke, in complimenting his majeſty for conceſſions extorted from him in the houſehold act, &c. adopts the very mode of inſult practiſed by the French towards their king? God and nature will not be always mocked: and may he deliver the lovers of truth from ſophiſtry and fanaticiſm, as from bigotry, whether religious or juridical, that compels perſons to plead that their aſſertions were lies, or that renders it ſafer to be than to expoſe a villain; and from writings as well as converſation, that mechanically put on the ſemblance of affections and feelings to which the authors are callous, by which they would be reduced to ſmall compaſs.

But that which brings theſe affairs within the ſcope of my work, is, that Mr. Burke, beſides a number of ambiguous expreſſions in his backward *Appeal from the New to the Old Whigs*; in which with all his art, and all the ſelf-boaſted profundity of the

the " leaſt " if not " laſt " of old whigs, as he names himſelf, he but indifferently ſolders up the gaping breaches of inconſiſtency ; and, like a certain ſpecies of artiſts, makes as many holes as he mends ; and among others, the ſpecious one of recommending *paſſive obedience* and *non-reſiſtance*. —What, I ſay, renders it a duty on a religious account, to notice theſe popular writings, is, that beſides ſome doubtful precepts, Mr. Burke ſuggeſts, that " political problems do not primarily concern truth or falſehood," but that they " relate to good or evil ;" and that " moral ſentiment and early prejudice are nearly the ſame thing." Which ſpecies of poiſon fell alſo from the pen of Mrs. Macaulay Graham : whilſt Thomas Paine, a writer not leſs imprudent than either ; at the ſame time that he openly and contemptuouſly declares for a commonwealth, is fond of analogouſly repreſenting all religions as alike, and of terming Chriſtianity a ſect. Thus are all parties ready to concur in the downfall of religion and morality, as the plain Engliſh of

my

my quotations from Mr. Burke is, that *virtue* and *convenience* are the *ſame*. If, however, prejudice is ſo potent as to jaundice the fountain of morality, it ought to be eradicated; and if polity is not grounded in truth, it ought to be ſo, or the foundation is falſe, which is a poſition that will hardly be denied. Beſides, may not the new governors of France, and all governors whatſoever, plead the ſame exemption from the obligations of truth?

Such are great men, and ſuch is the power of diſtortion and prevarication, of heaps of glittering words, and of fancy over reality in Mr. Burke, that boaſting of original contracts that never exiſted but by the ſword, he bitterly lamented the nonentity of American oppreſſion, whilſt the revival of the heavy burthen of it in France would not, it may be preſumed, excite his compaſſion: and ſome may alſo apprehend that he is the mean panegyriſt of virtues without exiſtence, when, to ſay nothing of the device of anonymouſly praiſing himſelf; great a philanthrophiſt as he is, he

he highly applauds politics that have perpetuated and aggavated an infidel tyranny, under which, he ſays, the human race periſhes away; in at length chooſing to ſhare the popular adroitneſs of a man triumphant over both religion and his ſovereign, by ſuch an experiment, as no miniſter, antient or modern, ever before ventured to make, and which will be known by its fruits, and in purſuance of which, the ſpirit of Chriſtendom is turned againſt the French nation and liberty.

Since the Remarks on Mrs. Macaulay Graham's book were ſent to the preſs; ſhe who was ſaid to poſſeſs good, as ſhe certainly poſſeſſed extraordinary qualities, and an enlarged ſoul, not, in my opinion, mixed with the elements, with the air, and with the wind,—is probably removed to a ſtate, where ſhe is experimentally acquainted with the truth or falſehood of opinions, and whether the hopes of religion are, or not, vain. However, if ſhe had hopes in it and they *were* vain, ſhe at worſt does not repent of them, but was ſtill on the ſafe

ſide,

ſide, an argument that is not the worſe for being common, but which has, therefore, the ſtrength of an axiom. And a wiſe man would be far from thanking any one for offering a cure for ſo ſalutary an error as the hope of that only happineſs that ſhall in enjoyment exceed hope; a prejudice, if it is a prejudice, which, for my own part, I confeſs it is my wiſh always to cheriſh, though it is a mockery to argue for a *form of government* that refers men ſolely to another world for happineſs. I was much pleaſed to find Mrs. Piozzi not aſhamed to interſperſe her excellent *Travels*, with a marked ſpirit of Religion and Chriſtianity.

CONCLUSION.

THIS is the age of the ſhadow of all things. Of Methodiſm, the *new birth* of Montaniſm *, between which and indifference, religion, or rather religious pretences, are divided: the age of aſſociating the idea of happineſs with that which cannot poſſibly afford it, even for a moment; of the trappings of folly, the gewgaws of ſunſhine, the pageantry of an hour, the flutter of a riband, the echo of a rattle, and

* For a ſuccinct account of the various Chriſtian ſects, ſee Dr. Gregory's elegant Hiſtory of the Church, lately publiſhed; alſo Biſhop Lavington on Montaniſm and Methodiſm.

of

of doating on the *rights of children*; of ſplitting hairs, yet openly renouncing juſtice and humanity, and plundering nations: and above all things, of bigotted *faſhion*, which the moſt vulgar thing in the world is made ſynonymous with underſtanding, and ſwallows into its flimſy paunch every manly conſideration, and ſurpriſes the devil with the facility with which he leads mankind by the noſe; and ſo perverted are all things, that reprehenſions but ſerve to render the pupil the more expert in the practice of the things cenſured and expoſed. But though it is not expected that ſpiritual truths ſhould enter the ſkulls of blockheads, or that they ſhould put immortality in competition with mortality, or eternity with time; yet even *they* profeſs to believe that God made the world; then, ſurely, it is unjuſt to exclude Him entirely from it; and if we forget Him, we cannot reaſonably complain if He ſhould forget us. The dog acknowledges and reveres his owner, the aſs knoweth his feeder, and the ox his maſter's crib; but more ſtupid man ſets up for himſelf,

and ordaining the world his god, diſdains a reference even to his Maker, and relinquiſhes the boſom-comfort in reſerve of a future ſtate; and it is well, for God is not the God of the dead, but of the living. Should the world frown, forlorn indeed is the condition of its devotees, and ſtill more ſo in the hour of death; yet is ſuicide and that of a wretched caſt, deſtitute of the dignity of a Cato's, frequently the iſſue. How vain ſoever are the hopes of futurity, they are not more ſo than the applauſive breath of fools; and Mrs. Piozzi naturally obſerves, that nothing is more empty than to aim at diſtinction by equipage and finery in an age of butterflies. In truth, mankind, the mules of the creation, ſituate on the iſthmus of fate, poſſeſs a vaſt fund of folly; and, as it ſeems, have but an indiſtinct and precarious claim to either inſtinct or reaſon, or elſe are adepts at diſpenſing with both.

Does not the univerſe contain a being that can comprehend a blade of graſs?—Then ſurely there is, indeed, no perfect being in the world: yet were there none,

perfect

perfect would be a ſoleciſm, as would be its negation *imperfect*; and had not the copy of the idea of perfect, a prototype, it could never have entered our minds, which are evidently ſecondary, or nature is barren of excellence and intellectual capacity indeed, as the better underſtanding a perſon has, the more ſenſible he is of its narrowneſs and weakneſs.

I was about to obſerve, that gliding always down the ſtream of cuſtom, is, certainly, no indication of either integrity or ſtrength of mind: whereas one who thinks for himſelf, may, even though wrong-headed, chance to blunder on ſomething uſeful. Nevertheleſs, the polite authors, and even divines of the preſent times, deem it expedient to ſhew indulgence to its reigning manners and frivolity, in oppoſition to devoted religioniſts, who, like the martyrs, probably experience ſpiritual conſolation for their auſterities and pilgrimages; and many ſtill favour the doctrines, and adopt the unmeaning terms of arbitrary orthodoxy, and pertinacious bigotry. Thus

Warburton, a character compoſed of ingenuity and common place, ſingularity and orthodoxy, adventurouſneſs and narrowneſs; implicity embraced the belief of God's mere magiſtratual government of the Iſraelites, which indeed the Judæus Apella may believe. Yet it ſeems clear enough, that blind predilection in perſons of underſtanding, out of leading-ſtrings, is but oſtenſible, and that the cant expreſſions by them adopted, ſhould be regarded in the ſame light with the terms, *Holy Mother Church*, *Mother of God*, and the like. I will not pronounce religious melancholy deſtructive like others; but bigotry may be moſt truly denominated blind, as putting a ſtop to all enquiry, and faſtening down the mind to eternal ignorance; for a nation of bigots have not better religion than the machines in a watch-maker's ſhop. As for perſecution; the leaſt of its miſchiefs is making hypocrites, deſtroying virtue, the vigor of the mind, and in a manner, the mind itſelf, together with its free-agency. Still it ſhould not be argued from the abuſe of religion to its diſuſe, ſince even ſuperſtition

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its ſhadow proves it ſubſtance, as does likewiſe blaſphemy itſelf, in the practice of which, men prove themſelves conſummately impious or abſurd, and the abſence of all religion muſt ſurely be as fatal to divine reſearch as dogmas. But though the principles of morality be weakened, the pillars of ſociety looſened, and nature rendered a dreary waſte, whilſt man becomes the puiſſant lord of the univerſe: ſhall not he though, indeed, liable every inſtant to be annihilated by an aſp or by a feather; and though he cannot, it is true, viſit his ſuperlunary territories, nor much hope to abide a revolution of his new planet, the Georgium Sidus, nor underſtands any one thing in nature, except that he carries about in his head the demonſtrative proof of a vacuum?—Shall not he, nevertheleſs, ſtrut about the earth with as good a right ſo to do, as the loftieſt turkey-cock? — Yes, ſurely.

If the beſt things perverted, become the worſt; then are the dire effects of religion converted as it is to ſuperſtition, prieſt-

craft, and worldlineſs, a proof of its genuine excellence.

I have not yet duly noticed a reigning orthodoxy *, conſiſting under the idea of humility, of a reaſon-annihilating apathy, diſpenſing with, and even extolling, as occaſion requires, the flatteſt contradictions, and indirectly allied to cold ſcepticiſm; and, in the opinion of ſome, to atheiſm, than which it may be little better, eſpecially in the Church of England, devoid of ſenſible objects. Thus do divines and metaphyſicians talk entirely incomprehenſibly of time, a thing plain enough in itſelf. So the beſt idea we can entertain of eternity is, an indefinite ſucceſſion of time, without beginning or end; which idea is probably true, whilſt our faculties vainly attempt to graſp fleeting infinity, with which, or their own original, even ſuperior beings may not be acquainted, but find not there-

* Of rational orthodoxy, Biſhop Burnet's deſcription in his Life and Death of the Earl Rocheſter, to the peruſal of which I commend the reader, is no ill ſpecimen.

fore

fore the leſs their exiſtence and things as they are; or that the nature of things and intelligences is the leſs what it is, or that creatures are not capable of happineſs or miſery, or that they will not be ſo in futurity.

The orthodoxy I have mentioned, is a ſpecies of non-ſenſe, the oppoſite of Moravian love of God; in the medium of which extremes, between phlegmatic indifference and carnal alluſions, reſides true religion, partaking of both fear and love, according to the information of our conſcience of the diſpoſition of our ſouls. Let the reader conſult Hume's *Dialogues concerning Natural religion*; the beſt of his philoſophical works, which by the ſubſtitution of ſenſe for inanity, and, as it ſeems, earneſt for jeſt; are, in compariſon with his profeſſed ſceptic writings, what Locke's *Reaſonableneſs of Chriſtianity* is to *his* ſceptic writings, for ſuch I eſteem his *Eſſay on Human Underſtanding*; the moſt dangerous, though I will not ſay intentional ill engine ever put in the hands of ill diſpoſed men. The perſonages introduced by Hume in this dialogue,

logue, contend, on one hand, for the lone abſtract affinity of God, impalpable to the mind of man; ſublime, it is true, but unamiable becauſe entirely foreign and inconceivable; infinity, indeed, being uſed as a cant-term, and ſpirituality defined by contradictions: and, on the other hand, it is contended for the reſemblance, how unequal ſoever, of the divine and human mind, reducing God to a kind of finiteneſs. Theſe characters are named—*Philo*, an adventrous ſceptic, or rather freethinker, who bears the burthen of the diſcourſe, and dares to argue againſt all religion whatſoever, or at leaſt, all profeſſed; as if a faith, and even enthuſiaſm, originally a word of exalted import, cannot poſſibly be true, and thus fill the breaſt with ſincere ardour and gay hopes of future bliſs as well as with gloomy apprehenſions. Detached from the miſeries of the world; *religion's* "ways are ways of pleaſantneſs, and all her paths are peace."—*Cleanthes*, a philoſophical theiſt (a word uſed in a better ſenſe than deiſt, as if the latter had degenerated in its ſecondary derivation)—and *Demea*, a

ſcrupulous

ſcrupulous orthodoxiſt. And the iſſue is, that poor *Demea* is driven off the ſtage by the bold reſearches of his falſe abſtract friend, *Philo*, who is himſelf corrected by *Cleanthes*, whom the author oſtenſibly prefers; though thoſe acquainted with the writings of Hume, may ſuſpect him to have been in his heart inclined to *Philo*, who, among his temerities, expreſſes his wiſh for ſome particular revelation, to diſpel the profound ignorance with which mankind are enveloped; thereby inferring, that we have at preſent none worth poſſeſſing, nor does he condeſcend to mention any. However, the more firm eſtabliſhment of a religious ſect on the annihilation of its principal, has been left to the ſubtilty of modern ſtateſmen.

Though theſe Dialogues are ingenious and elegant, diſpaſſionate, candid, and even pious; many important topics in favour of religion are omitted; ſuch as the free-agency of man; the juſtice of God, by which he is induced to *reward* evil as well as good; that is, to diſtribute puniſhment as well as happineſs;

pineſs; probably as neceſſary an attribute of the all-wiſe Deity, as benevolence and power: and he has omitted man's fallen condition of diſcipline and probation, with the viſibly diſordered ſtate both of the moral and natural world. Still he makes *Philo* himſelf fully agree, that no perſon of common ſenſe can be really an atheiſt, in which, I own myſelf at a loſs perfectly to acquieſce, though a ſenſible impious perſon is certainly a monſter of contradiction.—However, I am convinced that the enlightened part of mankind are more ill diſpoſed than unbelieving; ſaying not to God, *We believe not in thy exiſtence*; but, according to Job, ſaying, in their hearts, with dreadful blaſphemy, "*Depart from us:*" and thus ſaid the devils to Our Saviour; ſo true and correſpondent are the Old and New Teſtament; and poſſibly God may take theſe ſcoffers at their word, in which caſe they may probably get into worſe hands.

As an antido'e to whatever poiſon may lurk in this Treatiſe of Hume, I recommend the *Minute Philoſopher*.

But

But I was about to obſerve, that whilſt ſome perſons render *infinity* a kind of cant word, and annihilate time during the exiſtence of temporal things: as an expoſitor, ſpeaking of the Book of Job, ſenſeleſsly ſays, that by —" Now there was a day" (Chap. I. v. 6.) is meant no day or time at all, but that the expreſſion is uſed merely out of divine condeſcenſion to human apprehenſion; and thus all things are confounded and explained away:—ſo ſome Platonic Trinitarians, who poſſibly derived their profound idea from the fountain head, endeavoured by the link of the ſecondary perſon in the Trinity, to reconcile and temper the ſuppoſed Divine Monod, or Lone Unity, ſo remote from human apprehenſion and analogy as from its very immenſity to be nugatory to us, and privative both of ſympathy and affection, and even of morality and all other principles; and thus to accommodate, and as it were, blend the Deity both with our underſtandings and hearts. Hume makes *Philo* contend or the ſelfiſh caſt a ſteady attention to eternal ſalvation gives

to

to the mind, and this after urging men's indifference to futurity: not to inſiſt on which inconſiſtency, can a narrow ſpirit be imputed to the extended benevolence and charity of the Goſpel, without abſurdity? Withal I do not well approve of denominating theiſm a ſpecies of Philoſophy; but would rather reverſe the appellation, and name philoſophy a ſpecies of theiſm.

As to Warburton, he ingenioufly attempted the ſolution of a famous difficult text (Gen. xlix. v. 10.) by ſuppoſing the continuation of the particular providential government of the Jews till Our Saviour's advent, and that God himſelf was the lawgiver meant. Of commentators before him, Biſhop Kidder, after premiſing that the Hebrew word tranſlated *ſceptre*, may be well rendered *tribe*; endeavoured an explanation on the idea of the ſole tribe of Judah being held together till the time of Auguſtus. But ſurely conſiderate men are rather ſurpriſed that the obſcurities of the Old Teſtament are not more inſtead of leſs numerous, when the pages of Shakeſpeare

and

and Milton have ſet even Engliſh critics, and Warburton among the reſt, at defiance. If, amidſt the pavilion of darkneſs in which the Almighty ſhrowds himſelf, ſuch numbers of Scripture gems, ſufficient, however irregular and detached, to light us on the way to immortality, ſo glorioufly beſpangle the hemiſphere; we ought to be joyfully content. For certain it is, that, together with the moſt pictureſque and ſublime treaſures of all kinds, and precepts of religion, piety, and morality, thoſe alſo of profound wiſdom and ſagacity, are combined in the Old Teſtament, ſo as amply to declare its origin: to which if we add the peruſal of the New; all other books, the thoughts and images their authors have derived from the Sacred Oracles themſelves, excepted, will ſeem poor to thoſe minds poſſeſſed of ſimplicity to reliſh Scripture excellence.—Nevertheleſs, lying open to all, the beauties are regarded with an indifference reſembling that with which we view the wonders of the heavens.

Let me add, that their relation, without appearance

appearance of diſguiſe, of the failings and ſins of the holy men the ſubjects of their hiſtories, is one preſumption of the ſincerity and truth of the writers both of the Old and New Teſtament.

As to commentators: if they could be perſuaded ſometimes to relinquiſh their jog-trot through thick and thin, and fairly evade difficulties which they cannot remove, they would not excite the diſguſt of pious inquiſitive perſons, who are, for inſtance, ready to admit the Jews to be a miſterious people as they are a ſtanding evidence of an exiſting Providence; in ſpeaking of whom, the eccentric conduct of the preſent Emperor of Germany, ſuggeſted, I believe, by his brother, in favour of them; forming a kind of junction of Chriſtians and Jews againſt the Turks, at preſent much the more formidable enemy of the Chriſtians; occurs. It muſt be regarded as a bold and raſh act of Peter Leopold, the phenomenon of balls of fire iſſuing from the foundations of Jeruſalem, when Julian attempted to rebuild that devoted city,

conſidered

conſidered; thus in a manner to renew it in Vienna.

If I have a right idea of the privileges granted them by the Emperor, they much exceed thoſe granted them in England in the laſt reign, by an act of Parliament, ſoon repealed on account of the clamour raiſed againſt it. Whether his Imperial Majeſty, in purſuing this policy broached by the quixotic genius of Joſeph II. is right or wrong, is a profound queſtion beyond mortal plummet. Should it meet with no rub, it will doubtleſs cauſe an influx of wealth and inhabitants into Germany; and, being adopted by the firſt Prince of Europe, marks an epoch in the annals of mankind. Or ſhould fate, not with impunity to be tampered with, ſtill purſue that ominous people that once poſſeſſed a middle, but had neither beginning nor end; the ſtep may be productive of ſome eclairciſſement to a benighted world, ſhould it not lead to a cataſtrophe.

To return from this digreſſion: had the

commentators been content to paſs over the text mentioned, to confeſs the uncertainty of the word *Shiloh*, and to acknowledge the improbability that Moſes wrote the laſt chapter of Deuteronomy, in which is given an account of his death and burial, of the mourning for him, and his character in an hiſtorical ſtyle; their volumes need not be confined to old women. Were themſelves leſs fools, they would not ſo much complain of the wit of impartial enquirers.

However, as perſons of half-thought, uſually confound religion with ſuperſtition: ſo Brydone, in the Sixth and Seventh Letters of his Travels, or rather, indeed, Signor Recupero, whoſe ſuggeſtions he quotes; has ſhewn his teeth more than his wit, in nibbling at the Scripture date of the creation. For, granted that the lava, mentioned by Diodorus to have iſſued in the time of the ſecond Punic war, was the ſame that, not yet fertilized, fell under the notice of theſe moderns; the argument drawn from the analogy of the ſuppoſed regularity of the formation of the ſtrata of earths

over

over the lavas, is invalidated by Brydone, who ſuppoſes that the progreſs of the earthy ſtrata " is often greatly accelerated by ſhowers of aſhes from the mountain," as in the Ninth Letter he particularly ſays, that Mel or Mal Paſſi, ſo alternately called, after being overwhelmed with an eruption of lava; in a ſucceeding eruption, ſoon, by means of a ſhower of aſhes, reaſſumed its beauty and fertility. Thus a ſtratum may happen to be formed in two hundred years as well as in two thouſand, and ſeven ſeries of lavas and ſoils to be accumulated within a much leſs ſpace of time than ſix thouſand, inſtead of requiring fourteen thouſand years or more, according to Signor Recupero. However, Brydone's obſervations on comets (Volume II. Letter 26) pleaſed me greatly.

The opinion of the Etna mountaineers, that heretics whom they do not admit to be Chriſtians, but ſuppoſe to be conſigned to its fiery bowels; will be hardly abated by ſome late events, indicating the kidnies of

Proteſtants, and that John Bull is turned Antichriſt in his old age.

But to return to the ſubject of voluntary penances: thoſe who have never experienced ſequeſtration from worldly diſſipation, are but indifferent judges of it. Granted, however, that caverns have no illuminations, nor ſtrains of ſo high mood as *Nancy Dawſon*; it can hardly be affirmed, that they are not as well calculated for devout meditation and the maintenance of religion in the world, as apartments in the pink of the mode, the court, plays, balls, routs, drums, and tornadoes, where the ſmug jemmy-profeſſors of orthodoxy, lament in ſecret their want of ruffles, bagwig, and ſword-knot.—If the wiſe moderns muſt deſpiſe all antient auſterities, why will they ſtill retain common-place doctrines, that had never any meaning, a conduct the moſt prepoſterous imaginable, whilſt their minds are enſlaved with every bauble and their ſouls materialized with high living?

It ſeems that thoſe who teach that men ſhould ſpeak alike whatever they think, and that a veil ſhould be drawn over a faith ſomewhat hagged with time, intimate, according to the faſhion of the times, more than they ſay.

The idea of a venerable hermit has always been grateful to philoſophic and devout minds, and ſeems congenial to the interior genius of Chriſtianity; and thoſe who abandon their poſſeſſions for its ſake, may allege the teſt our Saviour made of the ſincerity and worthineſs of his Diſciples, that they ſhould forſake all and follow him. As there have been ſincere devotees and martyrs to religion; let not us without diſpoſition or reſolution for either, like Lord Shafteſbury, denominate the former abſurd, or the latter idiots, though our righteous laws have claſſed them with vagabonds and poachers; the latter, a really moſt uſeful body of people, whoſe employment is hardly, indeed, leſs offenſive than real piety and ſanctity, and of whoſe annihilation, a famine, and immeaſurable ruin, circumſtanced

we are, and deluged with debt, would be the conſequence. Deplorable it certainly is, that men of talents ſhould become the advocates of the notorious folly of fools, prejudice and cuſtom ; and of forms of government, wherein the Monarch is torpid with deſpotiſm, and the ſubject benumbed with ſlavery, and genius is doomed to wither, ſhut from the light of day *.

Addiſon obſerved, that the opera-ſingers, whatever appearances of paſſion and diſtreſs they aſſumed, were evidently moſt anxious leſt their plumes of feathers ſhould fall off their heads ; ſo it is evident that the Engliſh nobility and gentry, whom, notwithſtanding their proverbial magnanimity, I take at this time to be, all things conſidered, the moſt ſelfiſh and contemptible perſons under heaven ; whatever concern they pretend for the welfare of Proteſtantiſm, Europe, and mankind: evidently entertain the

* Lately reading *The Citizen of the World*, written half a century ago by the ſhrewd Goldſmith, I was ſurpriſed at his propheſy of both the late Swediſh and French Revolutions.

moſt

moſt for that of partridges and pheaſants, and the perpetuation of ſlavery; as witneſs the game-act of the 5th of Queen Anne, (ſince which time they are not, God knows, altered for the better) made in the midſt of the ſtruggle againſt Lewis XIV. and by Blackſtone libellouſly reprobated as a compoſition of ignorance and tyranny, on which latter account it is held ſo dear.—Is it not? If not, I aſk pardon.

Mere infidelity of the underſtanding is pardonable, but corruption and depravity of heart are really deplorable: and the ſhameful indifference every where expreſſed for the intereſts of religion, as compared with temporal concerns, is ſuch, as to ſhroud itſelf under the ſemblance of irony, but is real. To ſay no worſe: what a weak competition, or, indeed, none at all, do things ſacred maintain with parliamentary or court intereſt, gentility, and the love of the gape of the fooliſh deſpiſed multitude; and bold as is the aſſertion, I will venture to ſay, that an angel from heaven would be hardly more odious than a human being of

different ſentiments. Nevertheleſs, I recommend to the Reader, *to purchaſe*, (according to a fine thought of Pindar, as rendered by Cowley) *with the fleeting wealth of earth wiſely-huſbanded, an inheritance in Eternity.* This is the tenor and ſcope of the following Strictures, which I have, preſumptuouſly indeed, denominated *The Clergyman's Aſſiſtant.* To this *Inheritance* may God in his infinite mercy convey the Reader! For that the "Eternal God" is dead, I plainly declare that I do not believe; and that, if I did believe it, I ſhould think that tythes ought to ceaſe alſo *.

Reſpecting

* See page 238, for this choice doctrine, which the lovers of fuſtian and rhodomontade convert to the entire invalidation of rational faith, ſenſe, and reaſon, and of courſe of human conduct: and to a diſpenſation to poor, impotent mankind to have their way, and do juſt what they pleaſe. Alas! (exclaims a preacher) can any thing we can add of brick and ſtone, avail towards the marble edifice of Jeſus Chriſt, built by the good will of him who dwelt in the buſh, which burned and was not conſumed? *No, no, no! Gentlemen; the thought is impious.*

The author of a book of Hymns, compiled from a chaos of

Reſpecting the new Theory of Dreams, I have animadverted in the courſe of theſe Remarks;

of diſtorted texts, into which I accidently looked, verſifies 1 Col. ii. 14. and Heb. xii. 2. thus:

" See here the Lord nail'd on the tree,
" And cruſh'd with guilt and ſhame——"

In the latter of which lines, to ſay nothing of guilt being equivocally imputed to our Saviour, " cruſhed with ſhame," is quite contrary to the words of the text, *deſpiſing the ſhame*; and thus I have heard, *Lay up for yourſelves treaſures in heaven*, conſtrued to mean no ſuch thing. Then in the true myſtic ſtyle, the quatrain is made up thus:

" Thro' faith the ſuff'ring Jeſus ſee,
" And praiſe his glorious name."

Surely the dæmon of hypocriſy, burleſque, and ſhuffle, has diſſeminated by the way of Scotland, which has favoured England both with royalty and religion, a peſtilential doctrine, which though now ſunk from falſe and affected enthuſiaſm to ſettled depravity, produced, hap-hazard, Knox's Reformation, the American Revolution, the Riot in London in 1780, the Jacobins in France, &c. levels kings and coblers, and regards not the perſons of men, in the terms of which the name of Chriſt is like that of God by common ſwearers, uſed as a cant word; and is ſo palpably groſs, that it is evident to the meaneſt capacity, that its full adoption muſt let looſe a deluge of wickedneſs over the earth, the propagators of which

cry

Remarks; let me notice a ſuggeſtion of Buffon, a man made up of ingenuity and whimſey,

cry ſtinking fiſh, and in whom honeſty would be ridiculous. The erection of temples to every ſpecies of unbridled wickedneſs, expoſing the Goſpel to the taunts of cavillers and ſcoffers, and converting the ſupremeſt bleſſings to a curſe; is an atrocious exceeding (in the words of Hume) every Egyptian and Grecian enormity; whilſt wreſting a few culled texts to the purpoſe of enveloping religion in iniquity, is a lie to our conſcience, an inſult on our faith, and dedication of it to the devil, to the ſong *the leſs excelling in works, the more abundant in grace*, for ſuch is their heavenly taliſman. I have thought that a table would be uſeful marked with a ſcale of ſin, by which it might be known what wickedneſs may bilk the gallows and yet obtain grace. It is doubtleſs a hopeful employment for thoſe who believe not a word in the Bible, to hunt after quaint obſolete expreſſions and caſuiſtical texts for excuſes for the diſſolution of morality, whilſt their motto is the ſame with that of the devotees of faſhion, *Non perſuadebis etiamſi perſuaſeris*. For being the pupils of Fate, they are even more obſtinate than their maſter, whom they render malleable by juſtification, by faith and illumination in journeying to Damaſcus; as in a pretended life of Bunyan, entitled, *Grace abounding to the Chief of Sinners*, it is related, that he received ſanctification by a voice calling to him half a mile behind him "Simon," and telling him of it aloud, though his name was not Simon, but John.

The

whimſey, concerning them: who perceiving that they are not regularly of the imagination,

The truth is, the contradictions in Scripture ſeem to evince that its doctrinal writers were but generally inſpired; and being but men, who ſhall ſay that they never poſſeſſed a ſpice of controverſy? However, thoſe who deem it neceſſary to believe that they were always particularly inſpired, may aſcribe the inconſiſtencies to the Divine intention of affording ſcope to free will and opinions. Would all ſects and parties in general, confeſs themſelves liable to error, ſurely no unreaſonable conceſſion, and unite in that which may be termed, *Low*, that is, *reaſonable Chriſtianity*; a union ſo devoutly to be wiſhed, might be hoped: whilſt the ingenuity of numbers of the infinite variety of theological and Chriſtian doctrines, ſo offenſive to churls and bigots, is really deſerving of admiration; and is doubtleſs, when our ſpeculations (as the primitive opinions themſelves were hardly more than ſpeculations) are pious and ſincere, acceptable to the Author of our nature, who has endued us with ſuch faculties and lights as are in his wiſdom ſuited to our preſent ſtate of being and free-agency; which lights probably increaſe on the whole, ſtruck out in the courſe of time, amidſt the colliſions of opinion, and, ſince the invention of printing, can hardly be extinguiſhed, till the univerſal conflagration, the event of the acceleration of which the Elect of God doubtleſs ardently pray.

Whether the Antinomians know their own flock by a mark under the tongue, I cannot tell. Dr. Beattie, not indeed

tion, for that one intelligent ray of the ſoul would diſperſe their illuſions; offers it as his opinion, that they are merely ſenſitive, that is the production of the ſenſes, and ſo pretends to account for the dreaming of dogs, whom he would ſuppoſe deſtitute, like other brutes, of ſpirituality, and of claim to a future ſtate of exiſtence, in avoidance of which, Deſcartes pronounced them to be machines; whence it ſeems he was ſo ignorant of mankind, as to deem them fond of the title to immortality, howmuchſoever they envy it to brutes, and are convinced of that inheritance being peculiarly attached to two legs.

deed a writer of much originality, deems fixed contingency a contradiction; and Buffier, a very diſcerning and original writer, when not marred by religious tenets, excellently in my opinion defines chance to be a compound of free and neceſſary cauſes, and, let me add, of ſucceſſions of them; for the only ſyſtem of things is, that all things are inextricably mixed, if that may be denominated a ſyſtem. And I would aſk thoſe who totally explode chance, whether they regard the belief in the Sortes Virgilianæ and the like, as the extreme of abſurdity? If they do, I think they muſt be Neceſſitarians, for that where deſign is vain, there can be no medium.

As

As to walking in ſleep: I would juſt add, that we muſt either have recurrence to the ſyſtem mentioned, or to an idea of two ſouls in action at the ſame time; one ſtrangely bewildering, and the other conducting the body over narrow bridges, or the roofs of houſes. However, I can declare on my ſoul, that I, who am unable to compoſe a good tune, have heard or ſeemed to hear much finer muſic, of "higher mood" than I have ever heard when awake; as Cowley ſpeaks of ſleeping viſions, ſuch as waking eyes never ſee; and cannot acquieſce in the opinion that dreams are ſenſitive and not mental. On the contrary, thoſe determined to attribute the ſoul's illuſions in ſleep to its own caprices, and not, as nature dictates, to ſomething external; muſt yet from the tranſcendant phenomena ſometimes preſented in dreams, admit its poſſeſſion, or capability of unknown ſuperior powers, a dilemma on either ſide favourable to religion. Then, lovers of earth, *Utrum horum mavultis, accipite.*

Were I to mention Clarendon's relation, that

that when Cromwell durſt not accept the offer of the Crown, it was the ſurmiſe of many, that his *genius* forſook him and migrated to the King; doubtleſs every witling and fop would think themſelves entitled to laugh at ſo weak a man as his Lordſhip.

If my own apprehenſions are true; the machinery of the *Rape of the Lock*, may be regarded as a conceited burleſque on beings, who doubtleſs divert themſelves with our ridiculous denial of their exiſtence, at leaſt as rationally as we divert ourſelves with them that are doubtleſs greatly more knowing and alert than we, though probably themſelves not high in the ſcale of beings; whilſt, perhaps, ſome of them of evil diſpoſitions imitate their leader, who, Milton tells us, ſat "cloſe at the ear of Eve."

Ye Hartleys, Prieſtleys, and Bonnets; relinquiſh your unintelligible materialiſm, whether profeſſed or implied, and learn the truth. Neither do I lay much ſtreſs on the ſcheme of Maupertuis for improving knowledge by increaſing dreaming, by means

means of high ſuppers, though ſpiritual and phyſical cauſes ſeem to be in ſome degree combined; nor his ſuggeſtion for inveſtigating the union of the ſoul and body by examining the brain of living perſons. That, according to Bonnet, imaginary appearances are phyſically impreſſed, is doubtleſs impoſſible: they muſt be therefore referred to ſpiritual agency, of which, ſtronger proofs than the examples adduced by Bonnet, need not be deſired. Nor do I much regard the ſcorn of thoſe ridiculers of apparitions whoſe ſides ſhake at once with laughter and fear, unleſs indeed the renunciation of religion could preſerve us from death, and ſecure to us our earthly treaſure. Nature, it is ſaid, does nothing in vain.

Let me aſk, whether man, eſpecially, may not conſiſt of a regular gradation of ſubſtance from groſs matter up to ſpirituality? and whether it is not thus accounted for, why ſuch maladies, the ſmall pox and meaſles for inſtance, as are ſo intimately blended with the interior ſubſtance as to reach the medium between matter and ſpirit, or the confines

confines of the latter, up to a ſubſtance ſo refined as not to fluctuate; are never had but once? And whether this idea, which occurred to me before I had ever heard of the very antient notion of a ſtaminal bone, called in Engliſh *Luz*, is not an improvement on it? But materialiſts will of courſe reject this thought, could it be framed by them into a more plauſible argument than any I have met with.

However this may be: whilſt, according to Dr. Stebbing, in his *Chriſtianity juſtified on the Scripture Foundation*; the appearances of nature are a much better evidence of *God's* exiſtence, than the difficulties attending it are to ſhew the contrary; let not the incomprehenſible difficulty of his eternal ſelf-exiſtence, apt to be aggravated with reflecting on the immenſe diſorders of the world, hang on the mind. But let us ſilence thoſe temporary miſgivings, with the conſideration, that in all things, we only know that they are what they are, whilſt atheiſm cannot aſſure its votaries that they ſhall not exiſt in another world; and that as we do really both

inſtinctively

inſtinctively and rationally perceive the evident footſteps of ſublime wiſdom, ſo likewiſe do we the ſtupidity of matter and its advocates. And as the moral diſorders of the world eſpecially declare its fallen ſtate, and condition ſo deplorable, that I ſhould wonder not if the devil were denominated Lord of the earth as well as of the air: ſo let it always be remembered, that virtue could not exiſt without free-agency, which is, perhaps, the eſſence of all intelligence whatſoever, and that free-agency muſt be unavoidably productive of evil, it being equal to an impoſſibility, that it ſhould not thus come to paſs that ſome beings ſhould fall into it. And, to ſpeak my mind freely, I think on the ſame grounds, that created beings always were and ever muſt be in ſome degree liable to evil, and conſequently capable of good: for which reaſon I conceive the opinion of Origen, that ſinners will not be excluded from repentance in a future ſtate, to be founded on the nature of things as well as on the juſtice and goodneſs of God; of which latter, his true vicegerent, Conſcience, convinces all men whoſe ſenti-

ments remain genuine: and the author of *The World Unmaſked*, makes it evident that in a variety of inſtances, *Everlaſting* muſt in Scripture be underſtood otherwiſe than infinitely, ſevere as will probably be the puniſhment of ſinners in proportion to their guilt. Were it not in compliance with mens ceaſeleſs imprecations of damnation on their ſouls; it is, methinks, a ſtrange delight immaculate orthodox divines take in rhetorically expatiating that after millions of ages, the flames in which the wicked ſhall have ſo long dwelt, will be but in their infancy. A denunciation ſo horrible, that were pride, lazineſs, and ſimony excepted from the long catalogue of human failings; the affairs of the world would certainly ceaſe under the diſmal apprehenſion.

Of theſe flames, the regions are, Swinden imagines, the ſun; into which fiery ocean a convert of his ſuppoſes, that the earth when the righteous ſhall have eſcaped to a place of happineſs, will be precipitated, carrying the wicked with them, there to remain for ever

in

in company with the devil and the angels who have remained there ſince their fall: a notion that how wild ſoever, is a little countenanced by the diſappearance of ſome comets after their approach to the ſun, which are probably very different from thoſe more properly termed comets, which return from it.

Had not God *breathed into our bodies the breath of life*, we ſhould have been inferior to maggots, and no more than images of clay. Moreover, is it to be ſuppoſed that the *Divine breath breathed into man* was material? Or, indeed, that it lies dormant in the grave? Who does not hope and believe the ſoul to be more nearly allied to heaven than to earth? And, How ought materialiſts now to bluſh at thoſe words of Pagan Cicero! "*Neque nos corpora ſumus, neque ego tibi hæc dicens, corpori tuo dico. Nam corpus quidem quaſi vas eſt, aut aliquod animi receptaculum. Ab animo tuo quicquid agitur, id agitur a te.*" An opinion corroborated by tradition and common ſenſe; and the native idea, ſuch as is that of the immateriality of the

ſoul, no reſcearches can poſſibly confute: and it is equal to impoſſible, that God ſhould ſubvert by the legerdemain of juggling, according to a conceit of Locke, intelligence into matter, and contradicting the eternal decrees of nature, and converting it to a chaos: which both irreligious and unphiloſophical conceit we chiefly owe to the ſcholaſtic pedantry, and farfetched unneceſſary parodoxes and childiſh whimſies, that ſpirituality has no relation to ſpace, is in all parts or no parts of bodies, jargon of that bleſſed ſpecies that ſubſtituting words for things, confounds all by affirmations, totally without knowledge of the ſubject. Why, for inſtance, do we pronounce that ſpirit is not diviſible; conſidering (to ſay nothing of God's breathing into man the *Divinæ particula auræ*) that the propagation of the human ſpecies may be by traduction, and the received account of the Polypus, &c.? And capriciouſly contend, as the fancy is, that ſpirit is *all in all*, and *all in any part*, and that a *point is univerſal*, and that the ſubſtance of the ſoul *occupies no place or ſpace, yet fills all*; *is no where and every*

every where, and, to carry on the paradox, *is nothing and every thing?*—Than all this, might not we better ſuppoſe that it is in ſome incomprehenſible manner extended? How elſe does the Deity pervade all things, and how did he create the world without means?

Of this fanciful nugatory notion of ſpirituality that has, nobody knows how, poſſeſſed the heads of metaphyſicians, materialiſts perceiving the vanity, have by an oppoſite romance, veſted the principle of thought in matter, and accordingly aſcribed ſenſation to vegetables; whence it may be ſuppoſed, that the reports of Eſop, &c. concerning the affections of plants, are, ſome grains of allowance made for the reported oral converſations of thoſe verdant perſonages, real truths; nor are we to imagine that Phaeton, though turned to a tree, forgot his exploit. Will the incomparable Doctor favour us with a ſcale of feeling from the ſenſitive plant down to the cabbage? However, not finding in Hartley the avowed doctrine of material thought, he

has nevertheleſs ſaddled him with it. Yet what is vibration, ſuggeſted originally indeed as the cauſe of ſenſation, by Sir Iſaac Newton, on whoſe caſual hints Hartley erected his huge ſyſtem, to the top of which has been hoiſted a ſoul of clay; without a ſentient principle? for might not thought be thus attributed to a harpſichord?

I have obſerved, that it is impoſſible for imaginary apperances to be phyſically impreſſed according to a notion of Bonnet: and ſurely the irregular capricious phenomena of dreams muſt be admitted to be unmechanical, as can neither the hearing of various ſounds and voices in different languages, nor the ingenuity of pleaſure but oftener of torment experienced in dreams, be reconciled with mechanics. And Hartley himſelf preſuming that "the propheſies "were, many of them communicated in the "way of divine viſions, trances, or dreams, "they bear," ſays he, "many of the marks "of dreams." Which is the very thing I contend for, being an acknowledgement of

ſpiritual

ſpiritual intercourſe, and fatal to mere matter and mere mechaniſm: for who will venture to denominate revelation mechanical, and the prophets mechanics, though they indeed ſhould be admitted to have been patent machines? And I conceive this acknowledgement of Hartley, to be ſubverſive of even a *progreſſive neceſſity*, as may be termed that which he calls a *philoſophical neceſſity*, which he was, he tells us, forced at length to engraft on his doctrine of *Mechanical Aſſociation of Ideas*, though he dexterouſly contrives to preſerve a ſpiritual ſoul as did Berkeley. Indeed, Mr. Hartley's ſyſtem appears ſtrange to me, and, like the doctrine of univerſal derivation from *experience*, inconſiſtent with various peculiar antipathies, which are, I think, unaccountable; or, at beſt, it ſeems to be carried much too far: and I ſhall only obſerve of it, that in one apprehenſion on which he much dwells, he is doubtleſs erroneous, in ſuppoſing recurrent ideas to be the moſt vivid; the contrary of which is the truth, ſtale ideas being, however irkſome, flat, and novel being vivid, according to a remark of his

own, that the contemplation of the attributes of God "cannot but languiſh by frequent recurrency." To which, and other inconſiſtencies of his, may be added his expreſſions of *preternatural* and *ſupernatural*, which ill agree with coercing all things within nature's ſtated laws; expreſſions that, according to Gilbert Weſt *, who affirms that we are taught by Scripture, that there are "many beings both good and bad, endued with faculties and powers exceeding thoſe of man," muſt be underſtood relatively.

* Quoting theſe words from Weſt's excellent Treatiſe on the Reſurrection of Chriſt; I wiſh to obſerve, candid as he is in attributing *puſilanimity* to the Diſciples in forſaking their Maſter in his diſtreſs, and *infirmity* of our Savior himſelf at the trying period, without reminding the reader of the immenſe weight ſuſtained by him, that the author, harſhly, I think, on the other hand, affirms that had not Jeſus riſen from the dead, he would have been an impoſtor. For, methinks, though ſuch a great failure in his promiſed expectation might indeed have juſtified the imputation of *enthuſiaſt*, that it would not have juſtified that of *impoſtor*; he would, notwithſtanding have been a pattern of virtuous zeal and of piety, and of ſincerity for aught any man could have known.

But

But to return to the incomparable phlogiſtic Doctor. Making a handle of the airy fancies and cant expreſſions concerning ſpirituality adopted by paradox-mongers, the arch enemies of all religion and ſenſe, and wilful perverſe puzzlers of the ſimple rule of conduct with which they are reſolved not to comply; he, forgetting that the doctrine of neceſſity is not leſs fatal to reaſon, underſtanding, and morality, than are the whimſies of ſome worthy fathers, ſcholaſtic conceits of prieſtcraft, quibbles of Jeſuits, and declamations of orthodox beaux and prig divines, who inſtead of improving reaſon by revelation would thereby ſubvert it; —holds forth, that "matter and ſpirit have no one common property by means of which they can affect or act on each other; the one occupying ſpace, and the other not only not occupying the leaſt imaginable portion of ſpace, but being incapable of bearing relation to it: inſomuch that, properly ſpeaking, his *mind* is no more in his body, than in the moon." So, if the Doctor is not out of his mind, his mind is doubtleſs out of him, as from his ſuppoſition

ſition of ſenſation in vegetables, the reader may have probably ſurmiſed. And he ſcruples not to declare his opinion, that "the whole man becomes extinct in death," and will be raiſed again, that is, created anew at the reſurrection, I need not ſay general reſurrection, *general* being a ſuperfluous expreſſion if there is no *particular* one. A doctrine that, beſides ſtriking hard at identity, enforces, as I have ſaid, among its other difficulties, the queſtion, how God, who is ſuppoſed to be a Spirit, could, if ſpirituality cannot any way act on matter, exert his action on the world or man; or will be able, according to the worthy Doctor, to remake him, or how, indeed, He has influence on the affections or providence of things? Thus whilſt he aſcribes an incoherent kind of omnipotence to God, ill agreeing with mental mechaniſm and neceſſity; he takes it away. How much more rational a notion is it ſurely that man poſſeſſes a particle of the ſpirituality of the Deity; and that as he is a midway being, related to earth and heaven, his nature is complex and partakes of all things; of matter and ſpirit,

rit, machinery and ſelf-action, neceſſity, and liberty. And who, even on the Gaſſendian theory, that matter is not infinitely diviſible, which does indeed preſerve the unity of a material ſoul by ſuppoſing it an atom, will yet conceive it to conſiſt of one ſuch diminutive point of matter? I think we may pronounce that does it not ſo, venturing to paſs a negative, to do which concerning ſpirituality we are too ignorant of its nature, except that we may reject contradictions, the chaos and grave of religion; which, reſpecting the divine nature are equally in the way of thoſe who ſuppoſe the human ſoul to be matter: yet all might be ſmoothed by adopting an idea of extended ſpirituality.

God governs and manages the firſt ſprings of natural cauſes, and without altering nature, viſibly directs them to the preſervation of his creatures, where his infinite wiſdom ſees fit. Or, if philoſophy will cavil, and allow no kind of actual interpoſition of Providence, though Scripture plainly teaches it; yet it is certain that the all-wiſe

all-wiſe Creator of the world, might ſo order the conſtitution of natural things in the beginning, and ſo appoint the conſtant courſe of nature, as to make proviſion and give relief according to exigencies. " And I myſelf have, and there are, I believe, few who have not had ſome experiences of the kind influence of Providence, of his preſiding powers and goodneſs," are the words of a ſenſible writer. To which, let me add this queſtion reſpecting the doubts of a particular providence engendered by ſuch phyſical events as the wreck of a ſhip and its promiſcuous crew: whether if ſome men, as gameſters for inſtance, can by calculation almoſt command accidents, the Deity cannot do it more effectually? However, let men be convinced of a *general ſuperintending Providence*, which is, perhaps, like *lucus a non lucendo*, diſcerning to a perſpicacious eye, in the mighty concordia diſcors and amazing confuſion of the world, and in crookedneſs itſelf beyond the power of chance: yet truſt that it will be finally made ſtreight, conſiſtently, however,

however, with a general kind of neceſſity. And I do, withal, ſo far agree with Hartley, as to acknowledge in ſome inſtincts of brutes, ſuch as that of ſome ſpecies of birds building their neſts alike, without a pattern, the appearance of mere mechaniſm, of a kind of *ſixth ſenſe*. And though human beings of delicate conſtitutions may poſſibly in a ſimilar manner mechanically *forefeel* change of weather for inſtance, yet they could hardly thus *forefeel* ſuch events as are deemed prophetic; and reaſon is different enough from both caſes. Then ſurely Hartley's compariſon of the *ſpirit* of propheſy (a uſual and ſeemingly very proper appellation) which is *pro re nata*, miraculous, and by himſelf denominated ſupernatural, to uniform inſtincts; is a violent compulſion of ſyſtem, and ſuch as may bring any thing within its pale, and reduce man to the condition of brutes, according to Hartley, and of vegetables according to our worthy Doctor. Yet, perhaps, the prophets might, at times paſſively predict as the ſpirit was occaſionally on them, and actuated them in ſuch a manner, that they did

did not properly *foreſee*, nor yet *forefeel* uniformly like brutes, unleſs, perhaps, the images of things were viſionarily repreſented to them by particular ſuperintending agencies; the caſe, for aught we know, of ſome inſtincts of brutes. However, that nature is complex, is, I apprehend, almoſt the only truth concerning it, of which we are aſſured. What the complications are, we know not: and as the Pſalmiſt ſays, that God from his omniſcient ſeat laughs at the conceits of men, depended on it may be, that He laughs at thoſe who would reduce his creation to rule and compaſs. Nor is it, indeed, a much leſs fruitleſs endeavour to aſcertain a preciſe *rule of faith*, amidſt inconſiſtent texts. While, therefore, all religions and ſects agree in the *virtual unity of God*, and even the ſame perſons fluctuate as to particulars, let us not attempt to ſettle points which the peruſal of the Scriptures till doomſday would not enable us to effect; but erect the ſtandard of *conſcience*, and with modeſty of *reaſon*, in contradiſtinction from *myſtery*, the ſource of fanaticiſm, and cloak of impiety and knavery. If all ſects and parties

parties would confeſs themſelves to be fallible, ſurely no unreaſonable conceſſion, there might be ſome ſmall hope of concord and peace in the world.

Of the number of texts purporting, ſeveral of them expreſsly, that the ſoul ſurvives the body at death; I was about to ſelect theſe poſitive words of our Saviour: "All "live unto *Him*, with whom *live* the juſt "ſpirits of men, though their bodies be "diſſolved:" as countenancing withal an idea ſometimes obtaining in my mind, that the infamous contemners and ſpurners of the goodneſs of God, of which they are leſs worthy than brute animals*, will, indeed, be annihilated by Him, for what ſhall controul his affronted power from ſuch poſitive acts as differ, however, from the diſſolution of man, and his ſubſequent renovation, which would be no ſyſtem at all, but does, indeed, look towards the idea

* I lately heard a young gentleman ſolemnly declare, that he twice ſaw at the foot of his bed, four or five minutes each time, and heard thrice groan the apparition of a horſe which he had abuſed.

I have

I have juſt ſuggeſted; for will God renovate to immortality wretches dead to the hope of it?

But the materialiſm of the ſoul is that which I totally reject as repugnant both to reaſon and common ſenſe, and for which it is impoſſible to adduce one ſound argument. And I am far from holding with mechanical neceſſity: for, of whatever quality is the mind, cannot it counteract its affections? Even if it were material, could it not by means of its internal energy, for ſuch ſurely it poſſeſſes of whatever conſiſtence, in ſome meaſure reſiſt impreſſions? From the bottom of my ſoul of whatever nature it is, I think it ought to grieve good men, that ſuch unhappy notions, though their abſurdity is doubtleſs a partial antidote, ſhould be inculcated by a perſon of abilities, though the brilliance of his imagination, however extenſive, does not, indeed, argue powerfully for the quality of his own eſſence. As to religion, though it were in a chemical proceſs of reduction from myſtery to reaſon, and thence to machinery and

ſpinoſiſm;

ſpinoſiſm; charity commands us to deem him, though preſumtuous, ſincere, how great a favourite ſoever he is with the French, who leſs circumſpect, but not leſs religious than ourſelves, confeſs, it is ſaid, but perhaps invidiouſly, that they conſider the appellation of *Chriſtian*, as an affront. Be that as it may; I have done with puzzling myſelf about the cauſe of the diametrical oppoſition of the practice of Chriſtians to Chriſtianity, now that France has frankly divulged the ſecret, a declaration that may, by a metonymy be transferred to Britain: yet I hope my dear countrymen are aware that its extraordinarineſs is that, without which it could not be highly valuable.

The Doctor really ſeems, after the example of Locke, that plauſible diſſeminater of all metaphiſical abominations, to make it a point to be always in the wrong; and accordingly blames Hartley for "burthening (a light burthen however) his ſcheme with the incumbrance of an *intermediate elementary body*, between the mind and groſs body."

An idea ſurely very agreeable to the gradations and variety of nature; and whilſt he wiſhes to take that *mote* out of his brother's eye, I recommend to him to take the *beam of materialiſm* out of his own. Whether he would do well not to retain his phlogiſton right or wrong, I leave others to determine.

I have ſomewhere mentioned *Oracles:* of which it is the opinion of Fontenelle, delivered in his hiſtory of them, that they did not ceaſe at our Saviour's advent, but only gradually as the darkneſs and Pagan prieſtcraft fled before the light of truth, and that they laſted four hundred years after. He attributes the whole of oracles to prieſtcraft, but attributes magic, as others have oracles, to demons. However, as enormous clouds of ſmoke muſt be cauſed by ſome extraordinary fire beneath; ſo are the numberleſs ſuperſtitions with which the world has been enveloped, an indication of ſomething ſupernatural at bottom: and as the belief of thoſe lies with which it abounds, indicates the reality of a principle of

of truth; ſo the mixture of truth with falſehood is conformably to the ſame experience, a teſt of religion. Fontenelle believed in the exiſtence of Genii influencing our thoughts and minds, and particularly addicted to lying; and, indeed, caſually admits, that ſtatues might be inhabited by demons, who were ſuppoſed to regale on the ſteam of ſacrifices, and now perhaps reſort to taverns and cooks' ſhops. Whether they are *blue*, black, or white devils, I know not. However, univerſal infidelity is the laſt thing that the ſtudy of metaphyſics preſents to right reaſon. Let who will put on the cap when I remark, that ſome modern heroes would be perfectly in character, were they in imitation of Mezentius, in the *Eneid*, to exclaim, *Be men of war my God, and powder and ball my Saviour!* for the confirmation of which ſuggeſtion, I recommend the reader to the concluding excellent pages of Zimmermann's Anecdotes of the late King of Pruſſia, *Quo fonte derivata clades, in patriam populumque fluxit.* However, the example of even ſo eminent an infidel as Frederick the Great, who deemed man a vapour of

chance, and according to the human contraſt of human folly with wiſdom, was withal an idiot in his notions of the body, hoping to be ſuddenly cured by ſome ſimple medicine, of a complicated malady confirmed by old age; need not ſtagger ſound faith. Whilſt forſaken by his ſervants, and deſtitute of all confidence in the phyſicians both of body and ſoul, and ſatiated ſurely with mortality, yet crediting naught of immortality; he was truly an object of pity, and ſaid to Dr. Zimmermann, with good reaſon, *that he was become an old carcaſe fit to be thrown to the dogs.—Such is earthly glory!* combined with irreligion.

A word on Dr. Prieſtley's *Diſquiſitions concerning Matter and Spirit*, and I have done. In which, after diveſting matter of all *properties* as he terms them, but which Sir Iſaac Newton denominates its *laws*, except attraction, and repulſion, and extenſion, with the ſuper addition however of thought; he repreſents, unreaſonably enough as will be preſently ſeen, Baxter, on whoſe *Matho* I have made ſome ſtrictures, as inculcating a philoſophy inconſiſtent

ſiſtent with the proper exiſtence of matter, for that according to his ſyſtem of a divine agency, it would diſunite and dwindle into nothing without it. Nevertheleſs if matter is not infinitely diviſible, in which caſe the mind is loſt in purſuing it, it ſeems that according to Baxter, its primary conſtituent atoms might ſtill remain: and in the firſt ſection of theſe *Diſquiſitions*, the author ſeems to confound the different ſuppoſitions of matter's being ſubject to the divine operation of it, and of its being a divine appurtenance; and concludes with this very forced implication of Baxter's doctrine: "It is evident," ſays the doctor, ſpeaking of Jordano Bruno, "that he conſidered the ultimate particles of matter as ſomething different from any thing belonging to the Deity. But his principles purſued to their proper extent, would have been the ſame with thoſe of Mr. Baxter." Whilſt he withal makes a handle of Baxter's reaſoning, drawn from coheſion againſt the begged ſimplicity of Sir Iſaac Newton's theory, which he introduces to knock it on the head, as well by denying the *vis inertiæ* of matter (however, little *vis* is applicable to its *inertia*, but is rather ſo to its powers

of attraction and repulſion, were it poſſible for it inherently to poſſeſs thoſe oppoſite properties); as by his affirming it to be infinitely diviſible, which, he ſays (page 72) is demonſtrable; beſides that, (in his Poſtſcript) he ſuggeſts a ſtrong doubt, whether Sir Iſaac's ether has exiſtence — However, as the Doctor at leaſt doubts (Section 2 *) whether all the matter of the ſolar ſyſtem is not containable in a nutſhell,

* It is true that on account, perhaps, of the difficult circumſtances attending the properties of the ſun, particularly what becomes of its effuſions; ſome perſons have talked very myſteriouſly of it as being the *ſecond ſoul of the world*, and Armſtrong terms it

" Firſt born of heaven, and only leſs than God."

Becauſe its reflected heat is very great, and the chief cauſe of its vertical, being ſo much ſtronger than its oblique power; it has been ſtrangely enough imagined, that it *emanates*, as a writer expreſſes himſelf, none at all directly; and thus, ſays he, it needs no fuel.

As to the Doctor's adoption of the opinion, that the ſolar rays may force themſelves into bodies; it ſeems to combat Sir Iſaac's experiment alleged, that they are reflected without coming in contact, and to be inconſiſtent with their being reflected at all.

has

has he not great reaſon to believe that the immenſe ſuppoſed effects of attraction and repulſion are cauſed or aided by ſome acceſſary agency on which he ſeems, indeed, in his Poſtſcript to quibble? Again, not to oppoſe at preſent the cry againſt innate idea on which *moral principle*, which is not, I hope, totally obliterated, in the proper ſenſe of the word depends: if God by ſome means, whatever they are, preſides over the human mind, holds nature in his hand, poſſibly ſomewhat in the manner in which the ſoul regulates the body; and is, indeed, almighty: ought any perſon, particularly one who admits of ſpecial powers, impreſſed on Jeſus Chriſt for inſtance, as a man, as the Doctor does admit in p. 308, and p. 315 ſpeaks of the "immediate agency of God" in him in the very language of Baxter, whoſe idea he nevertheleſs rejects, as indeed his ſyſtem requires; an internal operation how conſtant ſoever and ſimilar in appearance, being inconſiſtent with mechaniſm, nor can materialiſts be eaſily ſuppoſed to believe the deſcent of the Holy Ghoſt on the Apoſtles, or any diſpenſations

of grace - - - Ought, I was about to ſay, any perſon confidently to affirm that God never inſpires a ſingle idea in o the mind, mediately or immediately, except by the organs of the ſenſes, or that no perſon living ever dreamed in ſound ſleep? the admiſſion of which would be fatal to materialiſts. Yet, if I may ſpeak from my own experience, d eams in ſound ſleep are the moſt intereſting and vivid. It is true, Sir Iſaac Newton was of the opinion with which the Doctor ſets out; *that no more cauſes ought to be admitted than are ſufficient to explain appearances*, and *that the ſame effects ought as far as poſſible to be aſſigned to the ſame cauſes*; which was, however, gratis dictum; and, clumſineſs not being neceſſary to ſimplicity, it may on the contrary be contended, th t an infinite Being probably makes uſe of various modes and means. How, I aſk, were the ideas of immortality and eternity communicated by the periſhable ſenſes to the Heathens, or to Chriſt himſelf? Nay, I apprehend that the ſenſes have no analogy at all with the principle of thought, and cannot be its

primum

primum mobile; and that it is quite impoſſible for the firſt idea to be acquired by children in the womb by the ſenſe of feeling, as is ſometimes pretended by Locke. Indeed the Doctor, poſitive as he is, that all ideas enter the mind organically, nevertheleſs ſays very little of dreams, and wiſely declines ſhewing what it is impoſſible to do, how imaginary appearances and ſounds can be phyſically impreſſed: for how can nothings actuate mechanical organs, and withal, fancied viſions play on the eyes when ſhut, a circumſtance by no means ſavonrable to aſſertion, that all ideas are conveyed by the inſtruments of ſenſation. And beſides that, it is impoſſible for imaginary ſounds particularly, to cauſe phyſical affections; is it ſuppoſable, aſks Baxter, that the ſoul whether material or ſpiritual, delights to vex and torment itſelf, as we experience it is haraſſed in ſleep, it being ſometimes with difficulty we can when awaking, recollect where we are, or perſuade ourſelves that the phantaſies are not realities? for I preſume that the materialiſt will not contend that they are realities performed by ſeparate beings,

which

which may yet be ſometimes the caſe, and to which ſolution they are welcome. Alſo I would aſk, how perſons talk mechanically in dreams, without hearing themſelves or knowing it? Then walking in ſleep militates in direct oppoſition to the Doctor's ſuppoſition of the groſſer parts of the body being languid and weary, whilſt the finer, as the brain, are alert and vigorous (Sec. 8. *Objection* 13.) and indicates, that the body is but a puppet of the ſoul, or of ſome independent agency, though phyſically combined in its operation. For which reaſon, perhaps, according to the complex idea of the human conſtitution, vexatious thoughtfulneſs, connected, it ſeems, with corporeal vibrations, frequently the cauſe or concomitant of pain, are appeaſed with opiates *: and as ſpaſmodic vibrations

* "The ſtudy of nature," ſays Mrs. Haywood, is "the ſtudy of divinity;" and ſo in a manner is that of government, as bearing an analogy to that of God. The reader muſt therefore pardon me for a ſmall deviation from the ſoul to the body, for the purpoſe of attempting a ſketch of a compromiſe of the aſtoniſhing contrariety between the Cullenian and Brunonian, the cool and warm theory

vibrations are attended with pain, ſo other vibrations and palpitations are attended with

theory of phyſic, as if either the old practitioners were idiots, or the new, madmen as well as quacks. Let me therefore ſuppoſe that moſt diſorders take their complexion from the patient's habit of body, and that thus a cool regimen is in general proper for ſanguine, and warm for weak habits, whilſt moderate conſtitutions ſhould of courſe be treated *pro re natâ*.

As to opium itſelf, which is, according to Brown, no other than the higheſt cordial, the operation of which yet ſeems peculiar and intricate: does experience well countenance the hypotheſis of its being merely the climax of ſtimulants that are proper for the human body? Be that as it may, I am inclined to think that what is termed quackery, and is equally abhorred by both parties, who think it very hard that a perſon's life ſhould be ſaved by any but regular practitioners, is in no ſmall degree adopted in the new practice: an opinion that has occurred to me from Tiſſot's celebrated *Avis au Peuple*; in which he, in general hoſtile to hot medicines, reprobates them moſt ſeverely in his invectives againſt empirics, whoſe caſual ſucceſs was perhaps ſometimes owing to hazarding hot among other bold medicines. It doubtleſs ſeems ſtrange to give hot medicines to cool: yet the old phyſicians recommend cold water to warm: and is indeed conceivable that oppoſite circumſtances may ſucceed each other, leſt life ſtand ſtill, or be hurried away. Thus, perhaps, when the animal fluids, long impeded by lax obſtructing

with pleaſure; whence the near alliance of pleaſure and pain.

At

ſtructing ſolids, have broken through with violence and ſpent their force; they become proportionably ſlow, and then again the round is renewed.

But how efficacious ſoever are mere ſtimulants in diſeaſes of *debility*, now the faſhionable idea, and in ſtorming even high fevers and the gout; I mean to acquaint my readers with a curious ſecret in phyſic: namely, in compliance with the adage, *Of two evils chuſe the leaſt*; to endeavour to convert nervous diſeaſes reſembling mental, to ſomething entirely corporeal; for inſtance, to the gout, which may be probably effected by cream of tartar punch, or claret, by thoſe who can afford it. And this idea not totally diſſimilar to the intention of converting ſlow fevers to intermittents, is countenanced by the ill conſequence of the contrary practice of ſubduing by purgative or lowering drugs, attacks of the gout, and thereby ſubſtituting dreadful hypochondriaciſm. But when impalpable maladies become palpable: beſides the little danger of ſevere gout in habits weak or indiſpoſed to it; there may be no unreaſonable hope of effecting a cure, as Brown did actually cure the gout, his own and that of others, by his preſcription of ſtrong wine, ſpirituous liquors, muſk, ether, camphor, and opium, ſome or all of them; and they would probably be more likely to cure the rheumatiſm, if taken in time, ſhould hypochondriaciſm happen to turn to that diſeaſe. In the mean

time,

At the cloſe of the ſeventeenth ſection, he aſſerts, that were there ſuch a thing as a ſpiritual ſoul, it would in a ſtate of inſenſibility be dead: then I affirm, that a man in ſound ſleep, is, according to his doctrine, dead, for aught he knows to the contrary.

As to his treatment of Locke, and other writers (and St. Paul has fared no better); he borrows what he pleaſes of them, and then turns them adrift, takes their poſitions for granted, or explodes them as it ſuits him, and treats vulgar opinions in the ſame manner. He alſo conſtrues ſeveral words and expreſſions of Scripture very arbitrarily, and pronounces that a ſimple imma-

time, ſome opiates, Venice treacle for inſtance, are excellent for hypochondriac flatulencies and ſpaſms.

Perhaps, let me add, whilſt the older phyſicians, who are themſelves fond of opium in their way, give it as a palliative in the way of truce; it really worked the cure: as Hippocrates, though unacquainted with the circulation of the blood, yet purſued, as by chance, a mode of practice not far different from that of the moderns; another proof of the ſcantineſs of human knowledge, and of the folly of bigotry and theory. Be it as it may, the terror of opium may be reaſonably abated.

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terial mind cannot have various ideas, but that a complex infinitely diviſible material mind may have ſimple ideas. He ſays, (ſec. 10) in a peculiar ſtrain of logic, that when our Saviour ſpoke of and to demons, he certainly did not believe that any ſuch beings exiſted; and a little after ſpeaking of Matt. x. 28. recites his expreſs mention of the ſoul, as a proof of his meaning no ſuch thing; and in the following ſection, ſpeak- of John iv. 24. where God is expreſsly termed a ſpirit, he draws the concluſion that he is corporeal.

In the thirteenth ſection he partly obviates an irrefragable objection that would have otherwiſe lain againſt his hypotheſis of the materiality of the whole man, namely, the non-recurrence of certain diſeaſes, as the ſmall pox; by doubting concerning the change of his numerical ſubſtance, though he does not, with all his ſagacity, ſeem to have been aware of this conſequence of admitting a total change. But though he admits of permanent ſtamina, yet he rejects a ſubordinate medium in the human

human conſtitution, and muſt alſo preſume that human apparitions are impoſſible, and join in laughing all exiſtences but ourſelves out of the world, and deſtroying the authority of the Scriptures. Sec. 6*.

I muſt obſerve that, though he does not affirm that the Deity conſiſts of the ſame matter as that of created beings, he poſitively aſſerts, that he is material; that he is not ſpiritual. For, ſays he, (ſec. 9. p. 108.) " If with modern metaphyſicians, we intend to denote by *immaterial*, a ſubſtance that has no property whatever in common with matter, and that even bears no relation to ſpace, I muſt deny that any ſuch ſubſtance exiſts; becauſe, according to ſuch a definition, the Divine Being is neceſſarily cut off from all communication with, and all action or influence on his own creation." And (ſec. 16. p. 223.) he ſays, " there can be no medium between abſolute materialiſm, and this proper and ſtrict

* See *Viſits from the World of Spirits*, lately publiſhed, p. 9. of the Introduction.

imma-

immaterialiſm." That, he means, which has been of late grafted on the ſchoolmen. Thus he extends even to the Deity, the dilemma that either ſpirit can have no action at all on matter, or that they muſt have ſomething in common, denying withal the poſſibility of the latter hypotheſis, ſo that there remains no alternative; and it is very hypothetical whether the admiſſion, that the material eſſence of the Deity is a kind different from created matter, removes the difficulty. However, the reader, being a man, muſt not expect to get out of the Doctor's crucible without being ſtripped even of the nutſhell of matter in the proportional poſſeſſion of which, he may fancy himſelf left, that little being reduced to nothing; attraction and repulſion being but properties without a ſubſtratum, and extenſion without ſolidity, being nothing but a nominal negation, like that of empty ſpace. So that ſuppoſing properties without ſubſtance, he reverſes Locke's doctrine of ſecondary qualities, and though by a different road from Hume's, annihilates both body and ſoul, and unknowingly verges ex-

extremely near to total ſcepticiſm and atheiſm, things too vulgar, ſurely, long to maintain the *ton*, but which approximation is the conſequence of his devotion to his ſyſtem, ſet up by tricking chemiſtry; with which I would at leaſt put in competition an indigeſted idea, juſt now occurring to me; *that both natural and moral evil may be temporary and periſhing, but virtue, like truth, eternal.*

As in his Poſtſcript, he ſeems to quibble on *Divine agency*, ſo I think he does on *extinct* (Sec. 13.) which importing quality differs from the participle *extinguiſhed:* however the extinction or diſſolution of matter at death, is all that Sadducees or Atheiſts can contend for, few apprehending its atomical annihilation, whereas it is ſuppoſed, that ſpirit is not diſſolved at all; and reſpecting the opinion of what is termed ſoul-ſleeping, it hardly apprehended that the principle of life of perſons ſeemingly drowned, &c. is actually fled.

In fine, though it is indeed true, that if the Divine eſſence has no relation to created matter it cannot act on it, will ſuppoſing powers, as when we ſay the Deity wills, we juſtly take it for granted that he has the means; yet I do not apprehend why ſpirit and water muſt, according to preſumptions of Divines grafted on the gibberiſh of ſchoolmen, and affirmed by the Doctor, be the reverſe of each other. Unaſſured of the impoſſibility or ill-conſequence of ſuppoſing a ſpiritual ſoul to be diviſible, extended, traductive, and that it grows up with the body; I do not know the propriety or neceſſity of reducing ſpirituality to nothing, to make it ſomething. Names of what we know not of, are arbitrary, both in Scripture and elſewhere. And whatever we term the ſubſtance of God, of which we are, perhaps, endowed with a particle; it being every where and infinite, ſhould, it ſeems, be infinitely diviſible, though ſyſtematically *one*; and if ordinary is alſo infinitely diviſible, that quality may be in common ſufficient for co-operation. Inſtead of a component

ponent material ſyſtem, why would not the Doctor rather ſay, that for ought we know, a component ſpiritual ſyſtem may be the truth; whereby a numerous train of difficulties on both ſides might be reconciled? I uſe the term *ſpiritual*, as the ordinary diſtinction.

As to the Appendix, or Sequel, intitled, "The Influence of Philoſophy on Chriſtianity," it ſhould have been denominated, *The Influence of* Falſe *Philoſophy on Chriſtianity*. A truly philoſophical Chriſtian being the beſt appellation poſſible, and that to which, I preſume, the author, doubtleſs an able perſon, and worthy a better addreſs than combining materialiſm and neceſſity with ſound theiſm, himſelf aſpires. But his ignorance or perverſion of the main principles of the Newtonian philoſophy, on which he reſts the pillars of his own, is really extraordinary. However, he has candour, and much leſs artifice than Locke, and alſo impartiality in depriving women and men alike of their ſouls; and though immerſed in the gulph of materialiſm, mechaniſm,

neceſſity, and fate; bars not his underſtanding againſt Divine wiſdom, nor his heart againſt the rights of man.

Having juſt read Dr. Prieſtley's Sermon on the Faſt, intitled, "The preſent State of Europe compared with ancient Prophecies," which brought to my remembrance a collection of papers I had got on that ſubject; and an intimate friend having preſented me with a very curious letter of Dr. Smollet's, ſent to him by the Doctor but a few days before his death, has induced me to give, as an Appendix to this Work, the following Diſſertation on the Exiſtence, Nature, and Extent of the Prophetic Powers in the Human Mind; ſupported by a variety of unqueſtionable authorities.

APPENDIX.

APPENDIX.

A
SHORT DISSERTATION
ON THE
EXISTENCE, NATURE, & EXTENT
OF THE
PROPHETIC POWERS
IN THE
HUMAN MIND.

THE Almighty Creator of the World, to manifeſt his provident and benevolent care of his creatures, and to leave them without excuſe, has not only furniſhed them with a particular, but alſo with a general and conſtant revelation of his divine will and purpoſe, in a communication of the ſpirit of propheſy to certain individuals of every age and nation. We ſhall find, by a peruſal of the Holy Scriptures, that this prophetic power in the mind was not confined either to the Jewiſh nation, or to any particular rank, age, or condition of men; for, whether Jews or Gentiles, noble or ignoble, learned or ignorant, individuals were occaſionally elected to the prophetic office by the all-wiſe Governor of the univerſe; and theſe choſen veſſels being filled with the divine ſpirit, iſſued forth, and made known to the people,

their celeſtial miſſion, either by cheering them with the glad tidings of approaching felicity, or warning them and their governors with the proſpect of diſtant or impending misfortune. Thus we find, that all thoſe ſignal events, which were brought to paſs for the aggrandizement, or for the caſtigation, of that bigotted and ungrateful, although highly-favoured people the Jews, were regularly foretold by their ſoothſayers and prophets.

In the ſame manner were alſo predicted the riſe, continuance, and period of the Aſſyrian, Median, and Perſian empires; and not unfrequently thoſe meaſures were clearly pointed out and foreſhewn, which were to tend to the prolongation of their proſperity, or the acceleration of their downfal; but preſent proſperity never failed to harden their hearts: they heeded not the voice of the warner, until ſore adverſity at once opened their eyes to its truth, and impreſſed them with the keeneſt though late and fruitleſs ſenſe of their own miſery.

More wonderful ſtill was the unconquerable obſtinacy of the Jews, who, notwithſtanding they had been more favoured with particular marks of providence, and had witneſſed the completion of more propheſies than any nation under Heaven, not only ſlighted thoſe evident ones, which pointed out the birth of the Meſſiah among them, but even wilfully rejected the immediate teſtimony of their ſenſes, by ſhutting their eyes to the divine truth and reality of his miracles.

The greater part of the propheſies recorded in the Old Teſtament, as well reſpecting the Jewiſh people in particular, as all other nations likewiſe, deſigned in them, were completed and fulfilled at the period of the Redemption. At that glorious and awful conjuncture, when the Son of God, at the command of his Father, offered himſelf up a willing ſacrifice to atone for the ſins, and to inſure ultimate ſalvation to all mankind, the Spirit of God deſcended in fuller meaſure, and upon a greater number of the ſons of men of all nations, than at any former period of time. Then it was, that not only the fate of empires and kingdoms, the diſtractions on account of religion, and the ſufferings of the faithful, were foreſhewn; but even the duration of this globe itſelf was prefigured; the

final

final diſſolution of which is to be preceded by the glorious Millenium, or reign of Jeſus Chriſt upon earth for a thouſand years.

The whole world has witneſſed the partial accompliſhment of thoſe propheſies by which were predicted the riſe and fall of Antichriſt, or the Papacy, and of thoſe ten kingdoms which were to partake of her whoredoms and abominations, and which were afterwards to turn againſt her, eat her fleſh and deſtroy her, and then ſink, in turn, under the weight of their own iniquities. We have ſeen theſe things in part verified, and are waiting, in awful ſuſpenſe, for that final conſummation, which, according to the limited period of time aſſigned in the Revelation, cannot now be far off.

The ſame ſacred oracles (the Revelations) as expounded by the ableſt and ſoundeſt divines, teach us to expect about this time the deſtruction of the Turkiſh empire, and the gathering together, ſettlement, and converſion of the Jewiſh nation. For God has declared he will yet remember his choſen people, in his good time.

Since the apoſtolic age, although miracles have ceaſed, we have yet experienced the moſt indubitable proofs of the occaſional influence of the ſpirit of propheſy upon the human mind, and the accurate completion of many recent propheſies, leaves us without the ſhadow of a doubt of its continuance, even to the preſent ſeaſon, which ſeems ſo prolific, and teeming with direful events, and ſo truly in need of ſupernatural light and information.

The coming of the impoſtor Mahomed was preciſely foretold both by the early Chriſtians and the Brachmans of India. The firſt lapſe of the Papal power, the Reformation, that grand prelude or precurſion of the whore's deſtruction, was pointed out in a very particular manner, by divers holy men among the Albigenſes and Waldenſes, and likewiſe by Wickliffe and his followers, as their reſpective hiſtories fully ſhew.

DR. JOHN HARVEY.

In the year 1580, Dr. John Harvey, an eminent phyſician, of Lynn in Norfolk, related in his Treatiſe an Eaſtern Propheſy, which obviouſly is the ſame univerſally known and accredited in the Levant at this day, as appears by our travellers in thoſe parts. The ſubſtance of the propheſy is, that the *ſecond* attack of the Chriſtian power is to be ſucceſsful, and that the Turks are to be utterly vanquiſhed and deſtroyed. The Greeks and Egyptians univerſally apply this prediction to the late war between the Ruſſians and Turks; and, as according to the terms of the propheſy, if the Chriſtian ſword did not prevail in the firſt attempt, the final cataſtrope was to be delayed for twelve years, it is highly probable it will be conſummated about the year of our Lord 1802, or thereabouts; and that at that time the Turkiſh empire will be diſſolved and laid in ruins, and the Mahometan impoſture totally eclipſed and extinguiſhed by the truth of the Chriſtian Revelation. If we advert to the preſent critical ſituation of affairs between the Turks and Ruſſians, we ſhall be compelled to aſſent to the ſtrong probability that exiſts of the period alluded to being the real epoch of the accompliſhment of the propheſy.

MICHAEL NOSTRODAMUS.

In 1555, the famous aſtrologer Michael Noſtrodamus foretold the French Revolution, as we have of late witneſſed it, and the ſubſequent death of the King. He is very particular as to the fate of the ſeveral French cities which were to ſuffer; the immenſe number of killed and priſoners, and the innocent blood to be ſhed; but it is remarkable, he ſays, peace is to come *from one ſide*.

WILLIAM LILLY.

Our noted countryman, Lilly, thus propheſied of the French nation, in 1646:—" And it ſhall come to paſs, when the King and people of France have committed *an*

act

act of great and flagrant treachery towards this land, that the Lord ſhall avenge his faithful people with vengeance an hundred-fold. For he ſhall ſend an angel of diſſention among the perfidious Gauls; they ſhall maſſacre each other for years of years, and prey upon their own fleſh. *The King ſhall ſeek an aſylum he ſhall not find*, and his deſolate family ſhall beg their bread of their ancient enemies. It ſcarce need be hinted, how plainly the firſt part of this prediction related to the conduct of the French nation towards us in our quarrel with America.

ANNA TRAPNEL.

Anna Trapnel, as we read in the chronicles of thoſe troubleſome times in which ſhe lived, was frequently viſited by the ſpirit of propheſy. In the early part of the civil war, ſhe foretold the event of the battle of Naſeby, and that the King would be cut off by the ſword of juſtice; but that his family would reign again for a ſeaſon, and then be totally blotted out. For this ſhe was caſt into priſon, where ſhe laid ſome months, uttering remarkable ſayings and propheſies; and, as was ſaid, ſubſiſting for a great length of time without food. She predicted, that kingly power was to ceaſe throughout the earth, when the Lord ſhould again open the eyes of the blind.

MR. LOVE.

That pious and holy miniſter of God's word, Mr. Love, who ſuffered during the uſurpation of Cromwell, predicted the deſtruction of Popery in the year 1790, and that in 1795 it ſhould be complete. A great man is then to ariſe. The ſtars will wander, and the moon turn as blood in 1800. The whole world will tremble in 1803 with inteſtine troubles. In 1805 an earthquake will be univerſal. Afterwards all religious differences will ceaſe, and a general reformation take place amongſt the ſons of men, as a preparation for the bleſſed Millenium, which will then ſhortly enſue.

JOHN

JOHN TILLINGHAST.

In thoſe days alſo flouriſhed the noted John Tillinghaſt, a man of holy life and converſation, and plentifully endowed with the prophetic ſpirit. He fore-ſhewed many of thoſe remarkable occurrences which happened in his own days, the moſt ſignal of which was the death of the famous Marquis of Montroſe, whom he forewarned of it, and the particular day on which it was ordained by fate, more than three years beforehand. He alſo, the year before his own death, ſhews the particular week in which it was to happen; and having taken ſolemn leave of his friends (even of his diſtant ones by letter) he expired on the noon of the third day of that very week. Hear the opinion of this inſpired perſon, of the nature of propheſy in general, and the particular application of a remarkable one in the book of the prophet Daniel. "It is a moſt certain truth, that every propheſy left us in the word of God, hath in itſelf ſufficient characters to lead us, by comparing the characters of it with the mind of God in other propheſies, to the knowledge of the ſubſtance of that truth that is in it held forth; for otherwiſe the world ſhould be imperfect, and not able to expound itſelf:" and, "that as thoſe characters of truth left us in the naked letter of the text, are the moſt certain rule to go by, to find the mind of the Holy Ghoſt in propheſies; ſo walking by that rule, Daniel's little horn is and can be no other but the whole body of the Romiſh Antichriſt." Dan. xi. 41, 42, 43. chap. vii.—1 Tim. iv. 1, 2, 3.

PETER JURIEN.

About the time of the revocation of the edict of Nantz, by that cruel and perfidious tyrant Louis the Fourteenth, Mr. Peter Jurien, an eminent and pious miniſter of God's word, uttered many propheſies; the moſt remarkable part of his works, and the moſt applicable to the preſent times, is the following commentary on the Revelation, chap. ii. ver. 13. *And the ſame hour was there*

there a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſand, and the remnant were affrighted, and gave glory to God. Now what is this tenth part of the city that ſhall fall? In my opinion, we cannot doubt that it is *France*. This kingdom is the moſt conſiderable part or piece of the ten horns, or ſtates, which once made up the great Babylonian city: it fell. *This does not ſignify that the French monarchy ſhall be ruined*; it may be humbled; but in all appearance, Providence does deſign *a great elevation for her afterwards.* 'Tis highly probable, that God will not let go unpuniſhed the horrid outrages which it acts at this day. Afterwards it muſt build its greatneſs upon the ruins of the *Papal empire*, and inrich itſelf with the ſpoils of *thoſe who ſhall take part with the Papacy*. They, who at this day perſecute the Proteſtants, know not whither God is leading them: this is not the way by which he will lead France to the height of glory. If ſhe come thither, 'tis becauſe ſhe ſhall ſhortly change her road. *Her greatening will be no damage to the Proteſtant States*; on the contrary, the Proteſtant States ſhall be enriched with the ſpoils of others, and be ſtrengthened by the fall of Antichriſt's empire. The tenth part of the city ſhall fall with reſpect to the Papacy; it ſhall break with Rome, and the Roman religion. One thing is certain, that the Babylonian empire ſhall periſh through the refuſal of obedience by the ten kings who had given their power to the beaſt. The thing is already come to paſs in part. The kingdoms of Sweden, Denmark, England, and ſeveral ſovereign ſtates in Germany, have withdrawn themſelves from the juriſdiction of the Pope. They have ſpoiled the harlot of her riches: they have eaten her fleſh; i. e. ſeized on her benefices and revenues, which ſhe had in their countries. This muſt go on, and be finiſhed as it is begun. The kings, who yet remain under the empire of Rome, muſt break with her, and leave her ſolitary and deſolate.

But who muſt begin this laſt revolt? 'Tis moſt probable that France ſhall; not Spain, which as yet is plunged in ſuperſtition, and is as much under the tyranny of the clergy as ever. Not the Emperor, who, in temporals, is ſubject to the Pope, and permits, that in his

ſtates

ſtates the Archbiſhop of Strigonium ſhould teach, that the Pope can take away the Imperial Crown from him. *It cannot be any country but France*; which, a long time ago, hath begun to ſhake off the yoke of Rome. 'Tis well known how ſolemnly and openly war hath been declared againſt the Pope by a declaration of the King, ratified in all the parliaments, by the deciſions of the aſſembly of the French clergy, by a diſputation againſt the authority of the Pope, managed in the Saborne ſolemnly, and by order of the court; and, to heighten the affront, the theſes were poſted up, even upon the gates of his Nuncio. Nothing of this kind had hitherto happened, at leaſt in a time of peace, and unleſs the Pope had given occaſion by his inſolencies. Beſides this, *ſuperſtition and idolatry loſe their credit much in France.* There is *a ſecret party*, though well enough known, which greatly deſpiſeth the popular devotions, images, worſhip of ſaints, and is convinced that theſe are human inventions. God is beforehand preparing for this great work.

* * * * *

Theſe great events deſerve to be diſtinguiſhed from all others; for they have changed, or ſhall change, the face of the whole world.

SETH DARWIN.

In the reign of King Charles I. Seth Darwin, one of the firſt of the people called Quakers, publiſhed many ſtrange and wonderful propheſies. He was author of a book, called "Old Truth's Firſt Meſſenger." He was apprehended for going naked to the waiſt into a church, and diſturbing the congregation with alarming ſpeeches. When before the magiſtrate, he ſaid, the voice of Nature commanded him to ſpeak the truth before he anſwered any queſtions; and being permitted, he ſpoke as follows, which was inſtantly committed to writing by the * clerk

* An atteſted copy of this paper was given to the editor in the year 1759, by the late Rev. Mr. John Weſley.

as he uttered it: "This fair kingdom travaileth with ſore travail; but as a woman bringeth forth with ſore pain, ſo are kingdoms regenerated in turmoil and trouble. There muſt be many new births among us before our perfection cometh. For, lo! wiſdom is tardy; and when ſhe be fully come, ſhe ſhall not make long tarrying; becauſe when you behold the tide at full, it pauſeth but a ſhort ſeaſon; and neither the ſun nor the ſeaſons ſtand ſtill. And behold man is the creature of folly, and the foe of truth. All things change; yea, mens minds change more than all things; and they who are now the moſt blind, and the greateſt enemies of truth, ſhall, among our *poſterity, become the grand reſtorers of it.* Our neighbour kingdom (France) is now at peace; but, *before the death of the next hundred years*, ſhe ſhall be in travail, and bring forth ſuch plagues, that the like has not been known in theſe latter ages of the world. In thoſe days *the life of man ſhall be valued as nought*; and men ſhall ſee truth, and own it, but belie it in their deeds: and they ſhall caſt off all fooliſh opinions, and put on all wicked acts. And their hand ſhall be upon all the world, and all the world upon them; and their faſhion ſhall prevail over all the Weſt." Being urged to ſpeak of the Holy Scriptures, he called them ſmoke, dead embers, and rotten bones of dead men.

ROBERT NIXON.

The famous Cheſhire prophet Nixon, beſides his propheſies relative to the fate of private families, alſo predicted much of public affairs, which we find literally verified by the ſequel. On the Chriſtmas * before he went to court, being among the ſervants at Mr. Cholmondely's houſe, to the ſurprize of them all, he ſuddenly ſtarted up, and ſaid, "I muſt propheſy."—He went on, "If the favourite † of a King ſhall be ſlain, the maſter's neck ſhall be cleft in twain. And the men of

* Collection of old pamphlets.

† The Duke of Buckingham, (favourite of James and Charles I. who was beheaded) aſſaſſinated by John Felton.

the

the North * ſhall ſell precious blood; yea, their own blood. And they ſhall ſacrifice a noble warrior † to the idol, and hang up his fleſh in the high places: and a ſtorm ſhall come out of the North, which ſhall blow down the ſteeples of the South: and the labourer ſhall riſe above his Lord, and the harveſt ſhall in part be trampled down by horſes, and the remainder lie waſte, to be devoured by birds. When *an oak tree* ſhall be ſofter than mens hearts, then look for better times, but they be but beginning. The departure of a great man's ‡ ſoul ſhall trouble a river hard by, and overthrow trees, houſes, and eſtates. From that part of the houſe, from whence the miſchief came, you muſt look for the cure. Firſt comes joy, then ſorrow; after mirth comes mourning. I ſee men, women, and children, ſpotted § like beaſts, and their neareſt and deareſt friends affrighted at them. I ſee towns on fire, and innocent blood ſhed: but when men and horſes walk upon the water, then ſhall come peace and plenty to the people, but trouble is preparing for kings: and the *great yellow fruit* ‖ ſhall come over to this country, and flouriſh: and I ſee this tree take deep root, and ſpread into a thouſand branches, which ſhall afterwards be at ſtrife one with another, becauſe of their number: and there ſhall come a wind from the South, and the Weſt, which ſhall ſhake the tree. I ſee multitudes of people running to and fro, and talking in a ſtrange tongue. And there ſhall be a famine ** in the midſt of great plenty, and earthquakes and ſtorms ſhall level and purify the earth." After theſe ſayings, which every one, with the ſlighteſt knowledge of our hiſtory, will inſtantly apply to thoſe events which they ſo wonderfully foretold, Nixon was ſilent, and relapſed into his

* The Scots, who ſold their king, Charles I. for a large ſum of money, to the Engliſh rebels.

† Suppoſe the Marquis of Montroſe.

‡ Suppoſe Oliver Cromwell, at whoſe death the greateſt ſtorm of wind happened that had been known in England.

§ The plague and fire of London foretold.

‖ The Great Yellow Fruit, ſuppoſe the Prince of Orange, King William III.

** This was ſaid, in the book from whence theſe predictions were extracted, to mean oppreſſion of the poor.

wonted

wonted ſtupidity; from which he did not recover till many weeks after, when he became again inſpired, and gave vent to thoſe remarkable predictions which were collected by Mr. Oldmixon. Thoſe which we have juſt now related, were taken down from the prophet's mouth, by the ſteward, in purſuance of the orders of Mr. Cholmondely himſelf; and the original manuſcript is now in the hands of a gentleman in Shropſhire.

ROBERT FLEMMING.

In the beginning of the preſent century, Mr. Robert Flemming, taking the Revelations for his guide, clearly and explicitly pointed out the fall of the French monarchy, about the time, and according to the circumſtances in which it has happened. The following are his remarkable and foreboding words, on this grand and ſolemn occaſion: "If any enquire farther, Whether the ſun of the Popiſh kingdom is not to be eclipſed himſelf at length? I muſt poſitively aſſert, he will, elſe this vial were not a judgment upon him and the Romiſh party. But if yet again the queſtion be, When this is to fall out, and how? I muſt tell you, that I have nothing farther to add to what I have ſaid as to the time. But as to the manner how this is to be done, our text does lay a foundation for ſome more diſtinct thoughts. Therefore, in the fourth and laſt place, we may juſtly ſuppoſe that the French monarchy, after *it has ſcorched others*, will itſelf conſume by doing ſo; its fire, and that which is the fuel that maintains it, waſting inſenſibly, till it be exhauſted at laſt towards the *end of this century*." We, of the preſent day, have ſeen this part of the propheſy completed in a wonderful and fearful manner; and Mr. Flemming farther ſays, "that the expiration of one of the ſeven vials, prefigured in the Revelations, will be in the year 1794, when ſome new mortification will happen to *the chief ſupporters of Antichriſt*." Thus we may look for the event of ſome new calamity to the Popiſh party before the *concluſion of the current year*; and, according to Mr. Flemming's interpretation of the divine Apocalypſe, the downfal

downfal of Antichriſt, or the Popedom, will ſoon follow. After that, he ſays, things will again alter for the better; and in the year 2000, will commence that glorious ſabbatical millenary (or the millenium) when ſaints ſhall reign on the earth in a peaceable manner, for a thouſand years more. See Revelations, iv. 1, &c. x. 5, 6, 7.—Alſo xvii. 1, 5, 18.

JOHN LACY.

In the year 1707, John Lacy, a man greatly noted at that time throughout the whole kingdom for his prophetic ſpirit, among his other warnings, wrote the following propheſy of the deſtruction of the French monarchy: "The Lord will deſtroy thoſe images, which thou haſt ſet up for thyſelf (ſpeaking of the then King of France) and all *thy ſtatues*; *the courtiers of France, and all the court of France.* Verſailles, which thou haſt raiſed for thy luſt and grandeur, ſhall be thrown to the ground. Paris, that imperial city, ſhall be convulſed; the *Royal Family* ſhall be *dreadfully afflicted*, and thy iniquities ſhall be avenged on thy grand-children. Lyons ſhall ſcourge thee—thou Toulouſe ſhall be reduced to aſhes, and thou Bourdeaux (though favoured) ſhall not be without chaſtening. Thus ſhall England be leſs viſited with my judgments than France."

JOHN MAXIMILIAN DAUT, 1712.

The following is the prophetic viſion of John Maximilian Daut, as delivered before the ſenate at Frankfort, together with his laſt prediction, extracted from the public records of that city by a Lutheran miniſter.—"Behold the God of armies called aloud unto me by night, and ſaid, ariſe, my faithful meſſenger, ariſe, and tell unto the world this ſaying which I ſhall give thee, thus—Jehovah, the jealous God, will ariſe with his judgment, and afflict the city of Vienna, with all the cities and countries round about her, far and wide; with plague, peſtilence, and famine; from the Eaſt to the North, and from the Weſt to the South, according as I before made manifeſt unto

unto thee in the viſion of the Virgin, and of the table. I command thee, preach repentance unto the guilty city of Vienna, and to the towns and countries around her; ſaying, thus ſaith the Lord Jehovah, turn from the wickedneſs of Cain to the righteouſneſs of Abel. And you princes who inherit authority, eſchew your wickedneſs, with which you have defiled the land; and with which you have enticed the people to ſin; and cauſe juſtice to be done among them. And all ye, the inhabitants of cities, towns, and countries, whether young or old, rich or poor, humble or exalted, fail not to humble yourſelves to the duſt in my preſence, and in my houſe; for I am the jealous and avenging God.

And the Lord farther ſaid unto me, take up a lamentation for the whole Roman empire, and for all their kings and princes, from the 32d chapter of Ezekiel, with an addition which I ſhall give unto thee. "And on the firſt day of the twelfth month, the word of God came unto me, ſaying," ver. 2d. "ſon of man take up a lamentation for the deſtroyer who hath deſtroyed my choſen people Iſrael, whom I have choſen in the ſpirit, in the land of Romiſh oppreſſion. Say unto him, Behold thou art a lion among the nations, and as a whale in the ſeas; and thou iſſueſt forth with thy waters, which are thy ſubjects, and troubleſt the waters of the people with thy feet, of emperors, kings, mighty ones, earls, nobles, captains, judges, ſheriffs, wherewith thou vexeſt the waters of the people. Furthermore, I will make the hearts of many people, of all nations, to quake, when they ſee thy plagues, and many countries which now know thee not; yea, many kingdoms ſhall be aſtoniſhed becauſe of thee, and *their kings ſhall be ſore affrighted* when I ſhall draw the ſword againſt thee; they ſhall ſtand terror-ſtruck and appalled, and their hearts ſhall ſink as they witneſs thy deſtruction."

And the Almighty ſhewed me a city of abominations in a trance, that was full of murders and idolatry. I aſked the Lord the name of that city, by which it was known. And the Moſt High anſwered and ſaid, It is the great city Babylon, called Rome, with the whole territory thereof; the ſcarlet whore, the greateſt of harlots,

the foul beginner of all abominations that have defiled the inheritance of Chriſt. Woe, woe unto thee! thou blood-thirſty, murderous city! I will ſend famine, plagues worſe than Egyptian, and a flaming ſword, the fierce meſſengers of my relentleſs wrath, upon your murderers: for you Romans, even you, have cauſed to be ſhed more of the blood of my righteous ſervants and prophets than can be comprehended by number or meaſure. Therefore, thus ſweareth the Moſt High God, lo! I will bring ſtrangers upon thee, ver. 7. The Turks and the tyrants of the North, with all the tyrants of Chriſtendom and their vaſſals, ſhall turn their arms againſt the beauty of thy wiſdom; and they ſhall utterly deface thy ſplendor, and caſt thee down into the pit; and thou ſhalt ſink and periſh, as thoſe which are ſlain in the midſt of the waters. O Rome! Rome! I will conſume thee to aſhes upon the earth, before the eyes of the *whole world. Rome, like Sodom, ſhall be utterly burnt with fire—ſhe ſhall ſink like a great millſtone in the ſea, and her ſmoke ſhall riſe up for ever and ever.* All they who know thee among the nations ſhall be aſtoniſhed at thee, that thou art ſo ſuddenly brought low, and can'ſt never riſe again, ſaith the Lord.

The foregoing propheſies, out of the prophet Ezekiel, God commanded his ſervant to ſet down here; for the Lord ſpoke *mouth to mouth to my ſpirit*, and commanded me to ſpeak in all things, as he ſhould tell me. And, lo! here it ſtands to a tittle as the Lord did command. Whoever now ſhall again ſay it, and deſpiſe it, or ſpeak or think evil of it, that ſame ſhall draw down a heavy judgment on his own head. Thus hath the Almighty written by me, John Maximilian, his choſen penman, as a warning to all men, and let no man's pride or fooliſhneſs deceive him, for the Lord is a jealous God, and will not be laughed to ſcorn, for whatſoever he ſayeth, cometh of good.

The laſt prediction of J. M. Daut, taken from him verbatim, at his own houſe, by Hans Frederic Gruebber the elder, one of the magiſtrates of Frankfort:

" And the Lord ſaid unto me, on the eve of the laſt ſabbath, Ariſe, Maximilian, and give unto the nations a ſign,

ſign, that they may know that I am the Lord, and that thou art truly my prophet. And ſay, henceforth there ſhall be wars, and ſtriving for the maſtery, among Chriſtian nations: and they ſhall divide the ſpoil among the great ones, who ſhall wax fat in luxuries and abominations, whilſt they heed not the cry of the poor and oppreſſed; but ſhed their blood upon the earth like water, and devour their ſubſtance. Verily, verily, I have heard the cry of the poor, like the blood of Abel, and I will avenge them an hundred fold on the oppreſſor. For, behold they ſhall eat the fleſh, and drink the blood of rich and mighty men—they ſhall ſay unto them, ye ſpared not the blood of us, nor of our little ones, nor our ſubſtance. And they ſhall ariſe, like the mighty waves of the ocean, and cover and overwhelm all: and the high places ſhall be pulled down, and dignities ſhall be trampled upon, and worſhip ſhall be laid low, and riches divided; and behold the poor of the earth ſhall be avenged of the oppreſſor: and think not theſe things afar off, although the preſent generation ſhall not ſee them; for the ſeeds of deſtruction are now ſowing in the chambers and privy places of a king: and when their abominations of inceſt, whoredom, adultery, and unbelief, ſhall be fully ripe, look for the beginning of wrath. And a king ſhall periſh with the edge of the ſword, and the blood of Jezabel ſhall be ſhed by the walls of the palace, and the churches and high places ſhall fall, and Baal's prieſts ſhall be put to the ſword, and ſent into captivity by thouſands. Woe, woe to that land, for the four winds ſhall ruſh againſt it, and lay it deſolate, and it ſhall not recover until it be fattened with its own blood. And the ſtench thereof ſhall be blown by the winds into every kingdom, for my judgments are righteous, ſaith the Lord, and I will avenge the cauſe of the oppreſſed; nor will I take my ſword from among the nations, until juſtice and judgment be fairly rooted. Thus ſaith the Lord.

REV. MR. JOHN WILSON.

It was the opinion of the Rev. Mr. John Wilſon (and which he well ſupports by proofs from the Holy Scriptures) that the French Revolution is the prelude to the fall of Antichriſt, or of the Romiſh religion. Here followeth an extract from his ſermon. " Before Antichriſt's fall, one of the ten kingdoms which ſupported the beaſt, ſhall undergo a marvellous revolution, Rev. ii. 13. *The ſame hour there was a great earthquake, and the tenth part of the city fell.* By which tenth part is to be underſtood one of the ten kingdoms, into which the great city, Romiſh Babylon, was divided: this many take to be the kingdom of France, it being the tenth and laſt of the kingdoms as to its riſe, and that which gave to Rome the denomination of a beaſt with ten horns, and alſo it being the only one of the ten that was never conquered ſince its riſe. However unlikely this and other propheſied events may appear at this time, yet the Almighty Hand of the only wiſe God can ſoon bring them about when leaſt expected."

BISHOP NEWTON.

More than thirty years ago, the good Biſhop Newton, in his diſſertations on the propheſies, foretold that France ſhould next take the lead in the deſtruction of the Papal power; which great event having been lately verified, forces as it were our aſſent and belief of what he farther hold out to us. He ſays, the capital city of Rome ſhall be *deſtroyed by fire*; and, after the ſubverſion of the city, the beaſt and the falſe prophet, and their complete and total deſtruction; the powers, civil and eccleſiaſtical, with thoſe who ſtill adhere to their party, ſhall make one effort more, but it ſhall prove as weak and vain as it is impious. (And may not this refer to an attempt to reeſtabliſh that religion in France?) The Biſhop then proceeds to aſſure us, that the deſtruction of Rome ſhall be followed by the converſion and reſtoration of the Jews; and after that, by the ruin of the Turkiſh empire.

BARON

BARON SWEDENBOURG.

Laſtly, Baron Swedenbourg, near half a century ago, in his book, has this moſt remarkable and prophetic ſentence: "The noble nation of France will riſe as one man, break her chains, and overthrow the whore of Babylon."

To doubt of the truth and reality of the ancient propheſies, would be to ſap the very foundations of religion, and to reject the univerſally concurring teſtimony of ancient hiſtory; and that the prophetic ſpirit hath continued to theſe latter ages, even unto the preſent, the foregoing pages, we truſt, have afforded ample proof. As the nature of the human mind hath been ever the ſame, from the creation, its capacity and aptitude to receive the divine impulſe muſt be juſt as great at this moment, as in the moſt early ages of the world; and as the benign author and governor of the univerſe has ever imparted it to his creature, man, to be a light and guide unto him in times of impending difficulties and dangers; ſo the preſence of ſimilar ſituations and circumſtances induce us to hope for, and expect the ſame advantage in theſe latter times. We are ſpeaking here of the direct and immediate influence of the unerring ſpirit upon the human mind, which, by a forcible impulſe, turns its view towards futurity, and imparts to it an intuitive knowledge thereof, as far as it relates to certain particular tranſactions, by Providence held neceſſary to be foreſhewn. But whether from the natural weakneſs of the human intellect, unable fully to comprehend the divine light, or that in conformity to the ſyſtem of things here below, ſomething muſt be left to exerciſe human ſagacity; the facts are often repreſented in a manner dubious and obſcure. Metaphorical ideas and ſimilitudes are obtruded upon the mind, blended with literal repreſentations. The apoſtle St. Peter ſays of propheſy, "that it is a light ſhining in a dark place; and we do well to give heed to it until the day-dawn." Which Biſhop Sherlock thus explains: "The time will come when the things ye hope for ſhall be placed in a clear light, when

you ſhall ſee all your expectations fully juſtified in the accompliſhment; in the mean while, ye do well to attend to propheſy, though but a ſmall glimmering light, and ſhining at a diſtance in a dark place, yet the beſt you have, or can have at preſent." This gift then is beſtowed upon mankind, not as a reſource for the abſolute prevention of the evil foretold, but as a guide to ſuch as are wiſe enough to embrace it towards the mitigation of calamity, according to the imperfect condition of human life.

As to the mode of operation of this power upon the mind of man, it appears to be an impulſe intirely foreign and external. The prophetic effuſion is involuntary, unſought for, and, perhaps, not at all underſtood by him at the time he utters it. Thus the prophet Daniel, after a viſion which he had ſeen, ſaith, "I heard, but I underſtood not: then ſaid I, O my Lord! what ſhall be the end of theſe things? and he ſaid, Go thy way, Daniel: for the words are cloſed up and ſealed till the time of end." The minds even of ideots and madmen have been inſtantaneouſly endowed with the gift of propheſy, as various hiſtories teſtify; and as is already exemplified in theſe ſheets, in the caſe of Nixon the Cheſhire prophet, and in that of Martha Ery, hereafter to be related.

Dreams alſo have ever been conſidered as a ſecondary kind of inſpiration, and as a mode uſually adopted by the father of ſpirits, to convey intelligence of good or evil import to the human mind. Thus we read of numberleſs prophetic dreams in the ancient hiſtories, both ſacred * and profane. Alexander the Great, † before he left Macedonia, ſaw in a dream the image of Jaddua, the High Prieſt of the Jews, in his pontifical robes, and with the Tiara upon his head; on which was engraven, in golden letters, the name of Jehovah. When afterwards on his march towards Jeruſalem, the High Prieſt came out to meet him, the King inſtantly recognized the venerable perſonage, who had appeared to him in his dream, fell proſtrate, and worſhipped the God of the

* Gen. xx. 3—xxxi. 24. 1 Kings, iii. 5, 15. Matt. i. 20—ii. 13, 19, &c.

† Joſephus.

Hebrews.

Hebrews. To come nearer to our own times, there is a well-authenticated * account, that in the reign of Charles the Firſt, the apparition of old Sir George Villiers, deceaſed, preſented itſelf in a dream, for three ſucceſſive nights, to the imagination of a man of the name of Parker, commanding him to go to the Duke of Buckingham, with tidings of his approaching end, and the conditions on which it might be avoided; but which the Duke neglecting, he was murdered by Felton about ſix months afterwards. Sir Clement Throckmorton † alſo dreamed an aſſaſſin would kill his Grace, which he failed not to adverti ſe him of.

The ſentiments here entertained reſpecting the prophetic nature of *particular* dreams, will be acquieſced in and corroborated by almoſt all mens own experience. For few there are who cannot recollect inſtances of viſions, or proſpects of future events, being preſented to their minds, during the ſeaſon of ſleep, which they afterwards found verified. Thus the occaſional exiſtence of a prophetic power in the human mind, ſeems to find a proof in all mens experience. Nor can it be otherwiſe but that this power proceeds by immediate impulſe from the univerſal ſoul, or the great father of ſpirits; for we well know that the ſoul of man poſſeſſes not generally and abſolutely the faculty of ſeeing into futurity; and that even thoſe choſen ſervants of God, the old prophets, were not always inſpired, but ſpoke only of future events, at particular times, and on particular occaſions, as the ſpirit gave them utterance.

There is alſo this farther analogy between oral predictions, and thoſe prophetic images preſented to the mind whilſt the body is in the arms of ſleep; that, albeit, in ſome particular caſes, in both modes, the facts are foreſhewn literally and exactly, as they are to happen; yet more generally the intelligence is conveyed in allegoric alluſions, hints, and equivocal figures; which, although not the leſs certain in their tendency to the general end, require ſkill and judgment in the interpretation. Thus in dreams, and in the prophetic language, great and

* Clarendon's Hiſt. Vol. I. † Relique Wootton, 144.

violent changes and revolutions in kingdoms and ſtates, are frequently repreſented by earthquakes, ſtorms, floods, or conflagrations; and the higher powers on earth, by the heavenly bodies, or by the powerful kind of beaſts. Perhaps this equivocation and uncertainty in the tenor of prophetic warnings, may be intended by the Almighty to bear relation or coincidence with the natural and inherent free-agency of the human mind; and when the information is not direct and abſolute to the point, men may, by a prudent uſe of that portion of light which is afforded them, ſteer clear of the threatened danger, or obtain the proffered bleſſing. Theſe reſources are generally preſented to the mind in times of trouble and agitation; or, rather, when at our eaſe, and no danger apparently nigh, we are apt to diſregard all admonition; as kingdoms and ſtates in the height of their proſperity go on in their full career of wickedneſs, regardleſs of thoſe threats of vengeance which have been denounced againſt them, until the proſpect blackens, and the bolts are ready to be levelled at their guilty heads.

Before I quit the ſubject of dreams, I cannot help relating a remarkable one of the celebrated Daniel Defoe, to which I think no conſiderate perſon will ſcruple to allow the fulleſt credit, ſuch phenomena being reconcilable with the nature of our minds, and agreeable to our conſtant experience; which being allowed, there can remain no doubt of the occaſional viſitations of the prophetic ſpirit.

DANIEL DEFOE.

Mr. Defoe having incurred the cenſure of the Houſe of Commons, on account of ſome pamphlet which he had publiſhed, thought proper to withdraw himſelf from London, to avoid being apprehended. But, having occaſion to return to town upon particular buſineſs, he fixed upon a certain day for that purpoſe. On the night before, being in bed with his brother-in-law, he dreamed that he was in his lodgings in London, and that two men came to his door, who ſaid they were meſſengers, and produced a warrant from the ſecretary of ſtate, to apprehend him, and

and that accordingly they ſeized upon and took him. The viſion waked him, and he inſtantly waked his brother, and communicated the dream to him. He afterwards fell aſleep again, and was again awakened by the ſame dream, exactly in every particular as before. Notwithſtanding theſe plain and obvious warnings, his buſineſs being urgent, he ſet out for London in the morning, uſing all proper precautions of concealment in his manner of travelling on the way. He ſtill felt a ſtrong foreboding impreſſion and heavineſs upon his mind on the journey, and had once or twice reſolved to return back; but he withſtood his fears and perſiſted, and the iſſue of the adventure was, that he was taken by the meſſengers, juſt in the very manner which had been foreſhewn to him in his dream; and the viſion had been ſo forcibly impreſſed upon his imagination, that he recollected the very countenances, clothes, and weapons of the two men.

We muſt not omit to notice here, an inferior ſpecies of propheſy, or rather an acquired inſight into futurity, poſſeſſed by men eminent for a ſuperiority of mental powers, for tranſcendant wiſdom, and great experience in the world. Such men, by the help of their high endowments, have, in all ages of the world, made their predictions from the general aſpect of things, and from their knowledge of the neceſſary relation between cauſe and effect, and their predictions are ever intitled to the reſpectful attention of their countrymen. Of this we ſhall, by-and-bye, offer the beſt proof, by adducing ſeveral late inſtances, in which the predictions were fully and literally confirmed by the event; and as to propheſies in general, this conſideration will be our beſt guide, for the degree of credit and attention which they merit.

No man, whatever may be his religious faith or opinion, I think, but will acknowledge that the preſent times look big with the moſt important events; that God's judgments are already begun, that the vials of wrath are pouring out, and that woes and calamities hang ſuſpended over the heads of the world. It is, therefore, now the time to meditate on the ancient propheſies of the ſacred ſcripture of God's word; in particular the divine apocalypſe,

apocalypſe, which thoſe men, who are moſt eminent for deep knowledge of holy writ, do affirm to contain the ſeries of all remarkable events and changes of the world to the end thereof. It is now the time alſo to attend ſolemnly and ſeriouſly to thoſe occaſional manifeſtations of the divine ſpirit, of which every age has afforded inſtances; and alſo to receive, with reverence and reſpect, the opinions of thoſe great and eminent men, who are ſo ſtudiouſly and diligently watching over our welfare, both temporal and eternal.

I ſhall now preſent the reader with ſeveral remarkable propheſies, delivered of late years, which have been in part fulfilled, and the final accompliſhment of which may be ſhortly expected: and alſo, of the opinions of ſeveral learned men, which we have ſeen juſtified by the events to which they referred in the moſt ſurprizing manner.

DR. PRIESTLY.——HIS FAST SERMON, Feb. 28th, 1794.

It is the opinion of this great and learned Divine (and indeed of moſt others who have duly attended to *the ſigns of the times*) "that the preſent diſturbances in Europe are the beginning of thoſe very calamitous times" which are predicted in divers parts of the Holy Scriptures; and that thoſe grievous calamities (ſuch as the world has never yet experienced) are about to ariſe, which are immediately to precede Chriſt's temporal kingdom here upon earth. "This kingdom, however, a kingdom of truth and righteouſneſs, will not be eſtabliſhed without the greateſt convulſions and *the violent overthrow* of other kingdoms." And ſpeaking of Haggai II.—6th verſe, he ſays, "What can this *peace* be, but the future peaceful and happy ſtate of the world under the Meſſiah? and what can be *this ſpeaking of the nations*, that is to precede it, but great convulſions and ſudden revolutions, ſuch as we ſee *now beginning to take place*." Again, "The anger of the nations is followed by the deſtruction of them that deſtroyed the earth, Rev. xi. 17. Now how has the earth been deſtroyed by the men who have

deſtroyed

deſtroyed it; but by deſolating wars, and the deſtruction that has thereby been made of mankind? In like manner, then, may we conclude that thoſe deſtructive powers, *will themſelves be deſtroyed*, probably by one another, in thoſe wars which the Apoſtle James ſays, ariſe from *mens luſts*, the luſt of ambition and revenge. And when, my brethren, have we ſeen or heard of ſuch anger and rage in nations, ſuch violence in carrying on war, and ſuch deſtruction of men as at this very time?—What has more eminently contributed to deſtroy the earth, than the antichriſtian and idolatrous eſtabliſhments of chriſtianity, that have ſubſiſted in theſe weſtern parts of the world? Many more perſons have been deſtroyed by Chriſtians, as they have called themſelves, than by Heathens. And do we not ſee one, and one of the principal of thoſe eſtabliſhments already and completely deſtroyed." He ſays, "That nothing is more evident than that the only period that can be called the time *of the reſtitution of all things*, or the paradiſiacal, or happy ſtate of the world, foretold by the ancient prophets, will follow the reſtoration of the Jews to their own country. This, and nothing elſe, is the great burden of all ancient propheſy. That there is nothing more clear in the whole compaſs of propheſy, than that after the deſtined period for the diſperſion and calamities of the Jews; the heavieſt of all the divine judgments will fall upon thoſe nations, by whom they ſhall have been oppreſſed; and this will involve almoſt all the nations of the world, but more eſpecially thoſe of theſe weſtern parts, which have been ſubject firſt to the Roman empire, and then to the See of Rome. That theſe great troubles, ſo frequently mentioned in the ancient propheſies, *are now commencing*, I do own I ſtrongly ſuſpect—and the events of the laſt year have contributed to ſtrengthen that ſuſpicion; the ſtorm, however, may ſtill blow over for the preſent, and the greater ſcene of calamity be reſerved for ſome future time, *though I cannot think it will be deferred long*." Page 25, the Doctor ſays, "This great event of the late Revolution in France, appears to me and many others, to be not improbably the accompliſhment of the following part of the Revelation, chap. xi. 3." And farther, in the Appendix,

dix, page 37, he has the following remarkable quotation from Dr. Hartley, p. 377. "The downfal of the civil and eccleſiaſtical powers, muſt both be attended with ſuch public calamities as will make men ſerious; and alſo drive them from the countries of Chriſtendom into the remote parts of the world, particularly into the Eaſt and Weſt Indies, whither conſequently they will carry their religion, now purified from errors and ſuperſtitions." I ſay, this *remarkable* quotation, becauſe ſo truly expreſſive of Dr. Prieſtley's opinion; the ſincerity of which we cannot queſtion, ſince he has not only ſent his ſons, but is now on his paſſage to them, into *the remote parts of the world*—North America.

DR. GOLDSMITH.

The prophetic Sentiments of the celebrated Dr. Goldſmith, as expreſſed in his Citizen of the World, near Forty Years ago, reſpecting the American, Swediſh, and French Revolutions, &c.

"It is in the politic as in the human conſtitution, if the limbs grow too large for the body, their ſize, inſtead of improving, will diminiſh the vigour of the whole. The Colonies (by which he intended our American ones) ſhould always bear an exact proportion to the mother-country; when they grow populous, they grow powerful; and by becoming powerful, they become *independent* alſo. Thus ſubordination is deſtroyed, and a country ſwallowed up in the extent of its own dominions. The Turkiſh empire would be more formidable were it leſs extenſive: were it not for thoſe countries which it can neither command, nor give entirely away; which it is obliged to protect, but from which it has no power to exact obedience.

Sweden, though now ſeemingly a ſtrenuous aſſertor of its liberties, is probably only haſtening on to deſpotiſm. Their ſenators, while they pretend to vindicate the freedom of the people, are only eſtabliſhing their own independence. The deluded people will, however, at laſt perceive the miſeries of an *ariſtocratical* government; they will perceive that the adminiſtration of a ſociety of men,

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is ever more painful than that of one only. *They will fly from the moſt oppreſſive of all forms*, where one ſingle member is capable of controuling the whole, *to take refuge under the throne.* No people long endure an ariſtocratical government, when they can apply elſewhere for redreſs. The lower orders of people may be enſlaved for a time by a number of tyrants, but upon the firſt opportunity, they will ever take a refuge in deſpotiſm or democracy.

As the Swedes are making concealed approaches to deſpotiſm, the *French*, on the other hand, are *imperceptibly* vindicating themſelves into freedom. When I conſider that thoſe parliaments (the members of which are all created by the court, the preſidents of which can act only by immediate direction) preſume even to mention privileges and freedom, who till of late received directions from the throne with implicit humility; when this is conſidered, I cannot help fancying, *that the genius of freedom has entered that kingdom in diſguiſe.* If they have but *three weak monarchs more* ſucceſſively on the throne, *the maſk will be laid aſide*, AND THE COUNTRY WILL CERTAINLY ONCE MORE BE FREE."

Of the GERMANS AND DUTCH, he ſpeaks as follows, and his opinion ſurely merits the moſt ſerious attention; conſidering the great ſhare of political ſagacity, and ominous foreſight he diſplayed, in thoſe ſpeculations which we have juſt detailed.

The German empire, that remnant of the Majeſty of ancient Rome, appears *on the eve of diſſolution.* The members of its vaſt body want every tie of government to unite them, and ſeem feebly held together, only by their reſpect for an ancient inſtitution. The very name of country and countrymen, which, in other nations makes one of the ſtrongeſt bonds of government, has been here for ſome time laid aſide; each of its inhabitants ſeeming more proud of being called from the petty ſtate which gives them birth, than by the more well-known title of German.

This government may be regarded in the light of a ſevere maſter and a feeble opponent. The ſtates which are now ſubject to the laws of the empire, are only watching

watching a proper occaſion to fling off the yoke; and thoſe which are become too powerful to be compelled to obedience, now begin to think of dictating in their turn. The ſtruggles in this ſtate are, therefore, not in order to preſerve, but to deſtroy the ancient conſtitution; if one ſucceeds, the government becomes deſpotic; if the other, ſeveral ſtates will ſubſiſt without even nominal ſubordination; but, in either caſe, the Germanic conſtitution *will be no more.*

When I compare the figure which the Dutch make in Europe, with that they aſſume in Aſia, I am ſtruck with ſurprize. In Aſia, I find them the great lords of all the Indian ſeas; in Europe, the timid inhabitants of a paltry ſtate. No longer the SONS of FREEDOM, but of AVARICE; no longer aſſertors of their rights by courage, but by negociations; fawning on thoſe who inſult them, and crouching under the rod of every neighbouring power, without a friend to ſave them in diſtreſs, and without virtue to ſave themſelves; their government is poor, and their private wealth will ſerve but to invite SOME NEIGHBOURING INVADER. Vol. I. Letter 56, page 292.

The Prediction of a Writer in the Compleat Magazine, for October 1764, *Page* 368.

——"They (the parliaments of France) await the moment to ſtrike the blow, that ſhall lay the fabric of deſpotiſm in ruins! When this blow is ſtruck, the effects of it will be equal to thoſe of magic. The cottage will be put on a level with the palace; the peaſant with the prince; ranks ſhall be confounded, *titles*, *diſtinctions*, and *birth*, ſhall tumble into an undiſtinguiſhed heap of confuſion; a *new moral creation* ſhall ſtrike the view of an admiring univerſe; and France, like old Rome in her firſt flights to empire, ſhall appear with the ſceptre of univerſal dominion bourgeoning in her hands. *Out of univerſal confuſion, order ſhall ariſe*; the great of nature's creating, will aſſume their places; and *the great, by title and accident, will drop deſpiſed into the common maſs of the people.*"

JAMES

JAMES LAMBERT.

The miraculous Prophesy of James Lambert, now living at Leeds, in Yorkshire, to the Rev. Nathan Dowling, an American Clergyman (now in London) by whom it was communicated to the Editor last Month.

Mr. Dowling being in England in the year 1770, had occasion to visit Leeds, on some particular business, for a friend in Philadelphia; and being one evening in company with several gentlemen and ladies of that town, the discourse turned on the possibility of a foreknowledge of future events, which Mr. Dowling seemed to doubt, contrary to the opinions of the whole company, who maintained the existence of it, in certain persons, to one of whom they professed to be ready to introduce him, if he still persisted in his incredulity. Having assured them he very much desired such conviction, a party was made, to attend him to the house of James Lambert on the morrow; a person who had been long famed in that neighbourhood for his skill in foretelling future events. The next day several of the gentlemen accompanied Mr. Dowling, and they found Lambert at home, and to all appearance prepared to receive them; although (afterwards) every person privy to the visit declared in the most solemn manner, that they never dropped even the most distant hint relative to it, nor did any servant hear any thing of the matter. Mr. Dowling was spokesman, and declared his errand to the Seer; observing, at the same time, that he wished for an *immediate example* of his supernatural abilities; because, if he barely related to him what was to come to pass in future, however true it might prove in the end, still he must probably wait a long time, or indeed might not live till the day of conviction. Lambert, without one moment's hesitation, replied, I hastened home, expecting company at this hour; for the truth of which, he appealed to a boy who had been with him. He then proceeded: "In my first sleep last night, I saw a middle-aged man, with a band on, sailing across the great waters, from towards the setting of the sun, to consult me, and you are the man."—Mr. D. then said, Do you know

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my name? to which L. replied, No, I do not; but you are a miniſter, and have come from abroad, *where they talk Engliſh*; and you have finiſhed all your affairs (ſave one) and are deſirous to return home. Being aſked, Whether it would be poſſible to complete that *one affair?* he ſaid, he could not *then* tell. Mr. D. aſked him, If he could tell him any farther particulars reſpecting himſelf? and he anſwered, Yes; you have got a deep ſcar on the back part of the top of your head. Upon which Mr. D. with the utmoſt aſtoniſhment, took off his peruke, and ſhewed the ſcar to the company, declaring, that as he was always accuſtomed to ſhave himſelf, he thought it literally impoſſible that any perſon in England could have ſeen that ſcar, and that at any rate no perſon in Leeds could have ſeen it. Lambert then proceeded: "I ſaw a young child laying on its mother's lap, its head covered with blood; but I then ſaw a lone houſe, two coffins, and neither wife nor child."—At this, Mr. D. ſays, he was taken in ſuch an agony of grief and ſurprize, that he ſunk down in his chair, and had not power for a long time to aſk any farther queſtions. It was Mr. D's hard misfortune to have the only child his wife ever bore him, a fine boy, about two years of age, killed by the kick of a horſe, and he loſt his amiable wife about two years after. He had no longer courage to aſk any more queſtions reſpecting his private affairs, but wiſhed the prophet to tell him, from what country he came? he anſwered, All I can tell is, that you come from the Weſt, and over a large ſpace of ſea, and have not been long here—but your country will, before ten years, be over-run with ſoldiers of different nations, and of their own kinsfolk, and you will all be in great danger until *they, who have always been your worſt enemies*, come to your aſſiſtance; and then you ſhall get great ſpoil of money and arms; and a great man ſhall ariſe in your country, and you ſhall have a king and no king *. At this time Mr. D's companions having an engagement, deſired to be gone, and he was left alone with Lambert, what indeed he very much wiſhed. He then told L. that he certainly muſt be miſtaken in what he ſaid

* This muſt allude to the Preſident General Waſhington.

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laſt reſpecting his country, which he then told him was North America; as they were in full peace, without the ſmalleſt appearance or probability of the occurrence of any ſuch events as he had related. The other ſaid, he could only ſpeak as to the light he had; and that he would aſſuredly find all thoſe events muſt happen, *perhaps to his coſt*; which indeed turned out ſo, as Mr. D. loſt nearly his all by the war. Mr. D. then queſtioned him ſeriouſly, as a clergyman, reſpecting his art; telling him he hoped, for his ſalvation ſake, he made uſe of no diabolical or magical arts; which Lambert aſſured him, with ſome confuſion (but not apparently ariſing from guilt) he did not practiſe or underſtand, but that he hoped he was a good chriſtian, and had never injured any one. The only account he ſeemed able to give, was "that the ſhapes and ſhadows of things (to uſe his own words) came into his mind, ſometimes ſleeping, and ſometimes waking; and that it had been ſo with him nearly as long as he could remember: that ſometimes he had this foreſight; at others, no more than other people."

DR. SMOLLET.

*The following prophetic Paſſages are extracted from a Letter ſent by the late Dr. Smollet, a few Months before his Death, to the Rev. Dr. ***, of ***, Northumberland, who has politely entruſted the Original to the Editor.*

"As the ſentiments of dying men, particularly dying authors, have been ſometimes looked upon as prophetic, you will be inclined, perhaps, to pay the greater regard to the following political ſpeculations; and, in all human probability, they are the laſt, of any kind, which you will ever receive from me; for I feel the chill hand of death gradually ſtealing on me, as thoſe calamities are ſtealing upon our European States, which I foreſee, but ſhall never live to experience. But I am perfectly reſigned, and nearly wearied to death, with a life, that both in its private and public condition, is the ſo did ſlave of intereſt, prejudice, and folly. The firſt troubles that are likely to enſue, will proceed, I think, from that overgrown and uſeleſs ſyſtem of colonization, with which

ſeveral nations (particularly our own) have burdened themſelves. But, although the inhabitants of that immenſe and unwieldy empire of Spain in South America, are ſufficiently diſaffected and diſpoſed to revolt, they are there ſo faſt bound by the chains of deſpotiſm, ſuperſtition, and indolence, that it is not probable they will take the lead, or attempt any thing for their emancipation from the cruel yoke under which they groan; until either by the eſpecial favour of Heaven they ſhall become enlightened, or ſhall be acted upon by ſome conſiderable external force; in which caſe, the empire of Spain, in thoſe parts, would paſs away like a ſhadow. Of all the kingdoms of Europe, I think our own ſtands in the greateſt danger reſpecting her colonies, and in the leaſt with regard to her affairs at home. At home you have a few radically diſcontented men, with a vaſt and undoubted majority, who are inviolably attached to the preſent eſtabliſhment. In our American Colonies, we may almoſt ſay they are all Republicans to a man; that nothing but the tie of intereſt, and the want of power to ſtand alone, has hitherto preſerved them in their allegiance to the crown of Great Britain, which (you may rely upon it) *they will embrace the firſt fair opportunity intirely to ſhake it off.* Nor would ſuch an event, in my ideas, be at all diſadvantageous to the parent ſtate, or to the Colonies themſelves, provided it were poſſible it could happen without loſs and bloodſhed; which, I fear, the preſent ſtock of wiſdom and moderation, on either ſide, can afford us no certain aſſurance of. To turn our eyes towards our Weſt India Iſlands, I think the proſpect looks ſtill more gloomy and alarming. It has ever excited my aſtoniſhment, that nobody, either in England or thoſe iſlands, ſhould entertain the leaſt dread or forecaſt of the dangerous conſequence of introducing ſuch an immenſe multitude of African Slaves into them, or the ſmalleſt compunction for the enormous wickedneſs of the act, exaggerated as it is a thouſand degrees, by being perpetrated by men whoſe nation ſets ſo high a value upon their own liberty, and who pretend to ſuch an averſion from deeds of cruelty. If we have no apprehenſions of the vengeance of divine juſtice, for the countleſs

countleſs and horrid barbarities which are conſtantly exerciſed on the miſerable ſlaves of thoſe Colonies, ſtill common ſenſe ought to teach us, there is a point beyond which human affairs cannot go. That it is not poſſible that ſuch numbers, who poſſeſs every day they live the power of their own freedom, will ſuffer ſuch extremities for ever. That the *blow muſt come at ſome period or other*, which may be this year as well as the next; and that when it does come, it brings with it deſolation impoſſible to be withſtood, and death in every ſhape. That a revolt of the ſlaves muſt happen before many years, I will venture to predict; and if it ſhould happen on one * iſland, to whatever European nation it belongs, *the Weſt India Iſles will never afterwards be in a ſtate of ſafety.* To return to our own continent, *France appears to me to be the firſt probable theatre of any material change.* The preſent faſhion of handling abſtract queſtions of religion and government, ſo eagerly adopted of late by a great number of people of conſideration in that country, is, no doubt, the high road to truth and juſtice; but, unfortunately for mankind, it muſt neceſſarily run through the confines of bloodſhed and deſolation. Amongſt all the beſt informed people of that country, with whom I have had the opportunity of converſing, there ſeems to exiſt an enthuſiaſtic paſſion for the diſcovery of moral truth, and a moſt ardent zeal for its propagation. And in this laudable frame of mind, ſeems particularly included, a commiſeration for the ſufferings of the lower claſſes of mankind; and a deſire to relieve them from the ſhackles in which they have been ſo long bound, by religious and political frauds. If we conſider the weakneſs, profligacy, and abandoned debauchery of the French court; which they, whoſe ſituations intitle them to be the beſt judges, repreſent as a ſecond *Sodom*; the poverty, miſery, and diſcontent of the lower claſſes; and the violent deſire of change, glowing and burning in the breaſts of thoſe who are the moſt able, and indeed the only people in whoſe power it is to bring that change about; we need not heſitate to aſſert, that ſome great revolution muſt

* It is impoſſible here not to recollect the horrors of St. Domingo.

enſue, in the courſe of a few years, in the government, religion, and manners of the people of that country. Indeed, from the beſt general view which I am able to form, of the internal political ſtate of the kingdom of France, I cannot bring myſelf to believe, that the preſent deſpotic ſyſtem can, at any rate, continue *more than twenty years longer*. If religion has invented and nouriſhed thoſe frauds, upon whom the deſpotiſm of France was founded; and the belief of that religion is now almoſt obliterated from amongſt all ranks, what is in future to ſupport ſuch a government, even when the general intereſt ſeems loudly to demand its demolition? That the change, come when it will, *muſt be thorough, violent, and bloody*, we may fairly prognoſticate, both from the known character of thoſe who are likely to have the chief hand in the reformation, and from that of the common people of France, whom their whole hiſtory proves to be the moſt ſanguinary, unprincipled, and barbarous of any populace in Europe. Were it poſſible for me to live to witneſs it, I ſhould by no means wonder to ſee the principles of Republicaniſm predominant *for a while* in France, for it is the property of extremes to meet; and our abſtract rights naturally lead to that form of government, and it is not the ſeaſon to moderate abſtraction, during the fury and concuſſion of political earthquakes.

Whenever a Revolution upon ſuch grounds as theſe ſhall happen in France, the flame of war will be univerſally lighted up throughout Europe; either from the inhabitants of other countries inſtantaneouſly catching the contagion, or from the apprehenſions of their reſpective governments. But whenever the great maſs of mankind ſhall become enlightened, it will be as vain as perilous for governments to attempt to combat principles, which can only be effected with ſucceſs during the reign of ignorance and ſuperſtition. I ſee it, in the cleareſt light, that the people of France, Germany, and Italy (but more eſpecially the *latter*) are about to become weary of the impoſitions of religion, and the galling fetters of ſlavery. And I behold a new order of people about to

ariſe in Europe, which ſhall give laws to lawgivers, diſcharges to prieſts, and leſſons to kings.

As for our own country, ******.

MARTHA ERY.

The Predictions of Martha Ery, of Cavendiſh, in Suffolk, in the Year 1764, extracted from the Manuſcript of Francis ——, Eſq. of Cambridgeſhire.

Martha Ery was a little woman, between fifty and ſixty years of age, ſupported partly by the pariſh, and in part by her own labour at the ſpinning-wheel. She was looked upon by her neighbours as a compoſition of idiotiſm and lunacy. In general ſhe was totally ſilent, except ſometimes talking to herſelf as ſhe ſpun; when her words were invariably, "I don't, I don't; the ſpirit ſay I do." But, at particular intervals, ſhe would burſt out into the moſt violent and raving exclamations; talking in a ſtrange manner about the doings and workings of the ſpirit within her, and foretelling events which were to happen among the neighbours, mixed with a great deal of ſtrange diſcourſe of things and circumſtances, of which they had no knowledge. On theſe occaſions, ſhe had uſually ſome auditors in the ſcholars of a well-known academy in the village, kept at that time by Mr. Stephen Brown, a gentleman of high character for learning and abilities in his profeſſion. Mr. ——, the author of this account, was, at that time, a pupil of Mr. Brown, in order to his preparation for the univerſity. He had often been a hearer of old Pat Ery (as ſhe was called by the ſcholars) and thinking there was ſomething very wonderful in what ſhe uttered, as repeatedly ſolicited Mr. Brown to be one of her hearers. The old gentleman never failed to ridicule the mad ſallies of Pythia, as he ſtiled the woman, and could not for a long time be prevailed upon to throw away a quarter of an hour in attending to her diſcourſes. At laſt, this woman in one of her raving fits, had many times repeated ſome very ſtrange ſpeeches reſpecting the rector of the pariſh, and was inceſſantly calling out his name in the night, to the terror and diſturbance of the people with whom ſhe lived.

lived. This being carried to the Rev. Dr. T—, the rector, he communicated it to his friend Mr. Brown, who was then prevailed upon to accompany him to the woman; the young gentleman (author of this Memoir) being of the party. They found her ſpinning, and the inſtant they entered the room, with all the appearance of the moſt violent ecſtacy painted in her countenance, and expreſſed by her geſtures, ſhe burſt out, exclaiming, "Write! write! you that can write; the ſpirit ſays, write!" She was the next moment calm; but looking with a ſtedfaſt and phrenzical kind of look at the Dr. from whom ſhe ſoon withdrew her eyes, and then ſilently purſued her ſpinning. Nor was it poſſible to obtain another word, or even look from her. It preſently occurred, that the diſappointment aroſe from their not being furniſhed with writing materials, and which could not be procured in the cottage; ſo they agreed to leave her for that day, and to return preciſely at the ſame hour on the following; but in as private a manner as poſſible, having enjoined ſecrecy to the only perſon who was in the houſe with her. They found her next day in the ſame ſtate of mind, and in the ſame ſituation which they had at firſt experienced the preceding: the rector entered firſt, and ſhe looked up with a ſtrange kind of ſupernatural fury in her eyes, and thruſting her head forward, and extending her arms, bawled out "the High Prieſt! the High Prieſt ſhall never eat another Chriſtmas * dinner! Write! write! you that know how to write; write for the ſpirit!" The young gentleman being aware of this, from the experience of the day before, was prepared, and ſatisfied her that he was writing. She inſtantly went on (looking at Mr. Brown in a moſt earneſt and piercing manner) and exclaimed, "five ſtumps more, and the ſtumper † ſhall want a wooden jacket." She then continued to predict death and ſtrange changes in ſeveral neighbouring families, many of which predictions have ſince been fulfilled; but, certain of them being

* Dr. T—— ſeemed to receive this ſtrange ſpeech with emotion, and ſaid not a word to the woman. He died in leſs than three months from that day.

† Mr. Brown had a wooden leg.

ſtill

ſtill in ſuſpence, and the period of their accompliſhment being plainly marked, it would not be proper to particularize them. She afterwards went into a ſtrange rant about winds and earthquakes, and the ſpirit croſſing the waters, which it was impoſſible to take down correctly, but all which ſhe uttered, that could be committed intelligible to writing, was as follows: "The may-buſh * of four-ſcore, ſhall ſet open the priſon door—a young man of noble blood, ſhall come out of the North, and he ſhall ride by the ſpirit on the winds, and ſet on the waves, and he ſhall trouble the money-changers, and he ſhall fall by the hands of the Queen. O croſs the water! croſs the water! the ſpirit ſays, croſs the water! Kings † ſhall die, and more kings yet! When ‡ white flowers fade, kings and queens ſhall tremble and be afraid. And I looked and ſaw carcaſes buried together by ten thouſands. And the whole country covered with a flame, and it reached to the neighbours; and all was on fire when I left it."

The writer was with her many times afterwards, accompanied with another young gentleman of the name of A——r, whom ſhe told "the ſea ſhould not drown him, nor ſtrange lands kill him, but he ſhould come home, and go to bed with his father." And it is remarkable, this gentleman afterwards went abroad with Sir George Rodney, and on his return, died the day after his father, with whom he was buried in the ſame grave. She alſo farther ſaid, at this time, "and it ſhall

* This appears to have been a prediction of Lord George Gordon's mob, which, in May 1780, ſet open the priſons. He may be ſaid to have "fallen by the hands of a Queen," having been impriſoned for libelling the Queen of France.

By a moſt ſtrange concurrence of circumſtances, it happened that Lord George, being on a viſit to the author of this account, more than five years before the time of the riots, actually read over the propheſies of Martha Ery, and with great apparent attention. The truth of this can be vouched for by Dr. Hugh Mayſon, now reſident in Edinburgh, and ſeveral gentlemen at this time in London. And Lord George himſelf frequently mentioned the circumſtance to his intimate friends while in Newgate.

† King of Sweden aſſaſſinated.—King of France.

‡ White flowers, lilies of France, &c. &c.

come

come to paſs in times and ſeaſons, and ſoon and often, and nigh at hand, and mountains ſhall be pulled down, and crooked trees ſhall be ſtraightened, and thoſe who are too high by *the head ſhall be ſhortened, and all ſhall be made even*, and poor ravens ſhall be fed;" with a vaſt deal more which could not be collected at that time. Many gentlemen, it is ſaid, who were educated at Cavendiſh-ſchool, have now in their poſſeſſion ſeveral ſtrange propheſies which ſhe uttered, plainly pointing to the French Revolution, the deſtruction of the Turkiſh empire, and thoſe troubles which are now about to agitate the world. She died about the beginning of the year 1766, and was buried on the village ſide of the church-yard.

A few years after, Mr. ——, having occaſion to paſs through Cavendiſh, called upon Mr. Brown, who had then retired from the academy; when, in their diſcourſe of old matters which had paſſed at ſchool, the ſubject of Martha Ery was accidentally introduced. Mr. B. made a ſudden pauſe, as if to recollect ſomewhat; and caſting his eyes downwards, towards his wooden leg, he ſaid, mournfully and with a ſigh, "Aye! ſurely this is the fifth!" From that time he was ſeized with a melancholy, which never left him till his death, and that happened in a very few months.

HANNAH GREEN.

The Predictions of Hannah Green, commonly called Ling Bob, now living near Leeds, in Yorkſhire.

This woman has been, for many years, famous in her neighbourhood, for the gift of foretelling future events. In the year 1785, Dr. ****, of Sheffield (who has been ſo obliging as to furniſh the editor with the following particulars) being at Leeds, had the curioſity to pay a viſit to the noted Hannah Green. He firſt queſtioned her reſpecting the future fortunes of a near relation of his, who was then in circumſtances of diſtreſs, and indeed in priſon. She told him immediately his friend's trouble would continue *full three times three years*, and he would

would then experience *a great deliverance*; which, in fact, is on the point of being literally verified, as he is at this inſtant a priſoner in the King's Bench.

He then aſked her, If ſhe poſſeſſed any foreknowledge of what was about to come to paſs upon the great ſtage of the world? to which ſhe replied in the affirmative. She ſaid, War would be *threatened once, but would not happen*; but, the ſecond time, it would blaze out in all its horrors, and extend to all the neighbouring countries; and that two countries *, at a great diſtance one from the other, would, in conſequence, obtain their freedom, although after hard ſtruggles. After the year 1790, ſhe obſerved, many great perſons, even Kings and Queens, would loſe their lives, and that *not by fair means*. In 1794, a great warrior, of high blood, is to fall in the field of battle; and, in 1795, a diſtant † nation, who have been dragged from their own country, will riſe, as one man, and deliver themſelves from their oppreſſors.

* Theſe appear to be France and Poland.

† I know not what people this can allude to, unleſs the Negro Slaves.

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